



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

A shot that hits is better than a broadside that misses.

Every man has just as much vanity as he lacks understanding.

Forget your own good deeds to another, but not another's to you.

Happiness is a roadside flower growing on the highway of usefulness.

The greatest loss of time that I know of is, to count the hours.—Rabelais.

He is the happiest, be he king or peasant, who finds peace in his home.

It is a good thing to be able to let go the less for the sake of the greater.

If you employ your money in doing good you put it out at the best interest.

Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

Liberty is the soul's right to breathe; and, when it cannot take a long breath, laws are girded too tight.

One of the greatest causes of trouble in this world is the habit people have of talking faster than they think.

Proud men never have friends; not in prosperity, because they know nobody—not in adversity, because then nobody knows them.

A man who covers himself with costly raiment and neglects his mind, is like one who illuminates the outside of his house and sits within in the dark.

A friend met a philosopher and told him what scandalous stories his enemies had circulated concerning him. "I will live so," replied the philosopher, "that nobody will believe them."

I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing in that from which, within a few days, I might dissent myself.—Sir Thomas Browne.

To the principle of government of the universe by law, Latin Christianity, in its Papal form, is in absolute contradiction.—The history of this branch of the Christian church is almost a diary of miracles and supernatural interventions.—Draper.

Women govern us; let us render them perfect; the more they are enlightened so much the more shall we be. On the cultivation of the mind of women depends the wisdom of men. It is by women that Nature writes on the hearts of men.—Sheridan.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed that murder, massacre, and indiscriminate slaughter had never been commanded by the Deity. He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertains the same opinion.—Col. Ingersoll.

[Written Especially for the GOLDEN GATE.]

## Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER XI.—ROCKED IN THE CRADLE OF THE DEEP.

"The waves are greenly dancing,  
The ship sails bravely on,  
The stars, the night enhancing,  
Shine large when day has gone.  
The night is cool and lighted  
With phosphorescent gleam.  
The porpoises are gamboling  
Beneath the moon's soft beam;  
Upon the deck reclining  
Are travelers from afar;  
They meet upon the waters,  
And 'neath the polar star,  
Enjoy for one brief octave  
A friendship which will burn  
Deep in their hearts forever,  
For from life's mystic urn  
They've drank together golden wine,  
And thus are linked to Smyrna's vine.  
—Rawley Pennicke, in "Sea Idylls."

After the startling tidings so mystically communicated to our friends, and recorded in the last chapter, busy preparations had to be made for the quickly impending departure. Mr. Toole was at first somewhat reluctant to accompany Dr. Maxwell and the others on an excursion which was to cost him nothing, all the expenses of the journey and the entertainment of the whole party in Paris being met by Professor Montmartre, who was a man of large means and yet larger generosity. How this distinguished scientist came into possession of his wealth, and how he employed it may be of some interest, especially to those of our readers who are seeking a solution of the financial problem of the day, and scarcely see how in the face of such awful and glaring destitution as now prevails in all the great cities of the world, a noble minded man can live in luxury while multitudes are in poverty about him.

We do not wish to hold up Professor De Montmartre as an ideal hero, an absolutely perfect man, for if there is one tendency we despise more than all others it is the tendency to so exalt some particular person as to make all others appear contemptible by comparison.

The De Montmarts were a wealthy family belonging to the oldest and richest aristocracy of France long before Jerome's birth. When he was a boy his father lost a considerable amount of his property at a time when many noble families were reduced to absolute penury. Clairmont De Montmartre (Jerome's father) sought to retrieve his fallen fortunes in a truly noble manner. Being heir-at-law to a considerable tract of country in the south of France which no one undertook to cultivate, as it was universally deemed sterile to the point even of total unproductiveness, this good and far-seeing man saw how by judicious management he could redeem the land, thereby giving employment to a number of workmen who were crying out for employment, but could get no work to do. Many of these were sturdy, stalwart fellows; some single, some married, with families. Many were too independent to live contentedly upon alms, and were only too glad to accept Clairmont De Montmartre's offer to cultivate his land.

Living for awhile most economically himself, confining his wants to actual necessities, he and his family, consisting of his wife, one son and one daughter, aged respectively 12 and 14 years, took up their abode at Chassonville, the nearest town to the estate.

Putting into practice some remarkable theories discovered by himself while pursuing his studies in agricultural chemistry some years earlier, the brave man and accomplished scientist set to work to fulfill an old-time prediction, literally, "The wilderness and solitary place shall be made glad, the desert shall bloom like the rose," and sure enough, after a year's hard labor, bravely borne by director and operatives, the first positive evidence that the scheme was destined to be a brilliant success crowned the efforts of the noble crew.

When the produce of the land was carried to the city markets, and there sold to good advantage, Mons. De Montmartre

called the workmen together and asked them what they expected for their services. (During the preliminary operations they had been supplied with house, food, clothing and tools out of Mons. De Montmartre's private funds, but had received no wages.)

After listening to the very modest request of the men, the good philanthropist gave them three times the amount they asked, thereby furnishing them with ample funds to set up in business for themselves, should they desire to do so. Not a single man left Mons. De Montmartre's employ. They were perfectly free to leave at any moment, but they so loved their benefactor, the thought of leaving him was most painful to them.

Year after year the estates continued to improve, growing more and more productive and remunerative, until in 1887, when Dr. Maxwell and his friends accepted Professor Jerome De Montmartre's invitation to his Parisian mansion, that gentleman's income amounted to 800,000 francs per annum, i. e., \$160,000 or £40,000, not a single fraction of which was gained at the expense of any living creature according to the present industrial system.

Readers of Count Tolstoi's "What to Do," if they endorse all the views of that exceptionally conscientious and benevolent, though decidedly eccentric Russian nobleman, may be found objecting still to Professor De Montmartre's exceptionally large income, while members of the Nationalist clubs now being formed all over America, taking as a basis the excellent system advocated by Edward Bellamy, in "Looking Backward," may take the words of Paul on their lips and exclaim, "I show you a more excellent way," and no doubt they are right, there is a more excellent way, and the Nationalists are certainly better entitled than any other party at present to claim to have found it. The point, however, we desire to emphasize is that there are certainly two diametrically opposite ways of becoming rich—the diabolical way, a method utterly unjustifiable, that of enriching one's self by robbing others; and the rational, humane way of reaping advantages jointly with others, by so conducting all business as to add to the current wealth of the world, by developing latent, but as yet unacknowledged natural resources.

A less intelligent man than Clairmont De Montmartre would have lived on the reduced income remaining to him after his losses. He would have been poorer, but it would be difficult to see how his poverty would have enriched any poor people, as the money which went from him might have been directed into a channel where it would have increased the power of tyranny and monopoly.

Following the trend of pure science, he took into partnership with himself a number of destitute people, the cause of whose destitution was lack of employment. These people, by his method, were not brought into competition with their needy fellow creatures, in a manner to increase the number of applicants for positions while the number of positions remained about stationary. Positions were not simply found; they were created for the applicants, and so created that the earth itself was made to yield up the treasures which had been for ages forming in her bosom, awaiting the time when some intelligent mind should learn the secret how to unlock her treasure-house.

While we have been explaining something of Professor De Montmartre's theory of wealth and his ideas on permissible and non-permissible property, we have left our friends to prepare for the journey. Tuesday, August 9, 1887, was a sweltering day in New York. Owing to the tide, "La Gascogne," was to sail at 3 P. M. During the morning Dr. Maxwell and Mr. Toole went out to make a few final purchases and say good-bye to two or three very particular friends.

Dr. Gustav Zimmerman, a young graduate of the Viennese Medical University, had taken up his abode at 312 Sycamore avenue; though only twenty-four years of age, this young physician could be safely entrusted with the most difficult cases; he was to remain as Dr. Maxwell's assistant after that gentleman's return from Europe; circulars had been sent to all Dr. Maxwell's friends and patients informing them that Dr. Zimmerman fully represented Dr. Maxwell in his absence, even to the conduct of the Wednesday afternoon Bible Class.

All arrangements having been easily and effectively made for the carrying on of his work, Dr. Maxwell had no fear of things going wrong during his absence; he could therefore give himself up thoroughly to his new engagements unhindered by the stupid egotism which causes many people to feel and act as though they had so singular a commission from the Almighty that were they to pass from earth the world would collapse, while at present nothing can possibly go properly except in that minute speck of territory which is the immediate scene of their personal exertions.

Mrs. O'Shannington and her youngest daughter had left the day before for the White Mountains, quite glad to allow Lydia the advantage of a sojourn in Paris under such exceptionally favorable chaperonage. Reaching the landing stage at 2:30, and literally forcing their way through a great crowd of people all more or less excited, many of them jabbering incessantly about their luggage, which either had not arrived at the pier or had been misdirected, put into a wrong stateroom or otherwise improperly dealt with, they found themselves at length on the deck of an exceptionally commodious steamer.

Though the rates are higher on both the French and German steamers than on most of the English lines, many people are quite willing to pay \$20 or even \$40 extra to avoid crossing the channel when bound for the continent, and the difference in price is after all apparent, as the English steamers go to Liverpool only, consequently the passenger who is en route for Paris must pay his passage from Liverpool to London and thence to France, while the French company takes its passengers direct to Havre from which place the additional fare is a mere trifle; another reason why the French steamers are so popular is because the service is almost perfect and the cooking beyond criticism; drawbacks there are on all lines, many of the inside rooms are small and stifling, they are of course cheaper than the best rooms, but persons who can afford it, and wish to enjoy the luxury of travel under the most favorable conditions find it very poor economy to pay \$80 instead of \$100 during the busy season. Our party had been furnished with two of the very best rooms on the vessel by Prof. De Montmartre, who had ordered and paid for them by direction from Paris to the agent in New York, with whom he was very well acquainted.

Dr. Maxwell and Mr. Toole had an immense room with two spacious berths and a sofa which was allotted to Zenophon who much preferred it to a berth; the two ladies had one of the very finest rooms on board containing three full sized berths and a luxurious sofa; as they were all pretty good sailors, Mr. Toole being the only rather doubtful one, they anticipated much pleasure on the voyage.

At 3:15 the steamer set sail amid a perfect babel of voices and noises of every description; tears were flowing freely down many cheeks, handkerchiefs waved until the friends on shore could not possibly catch the faintest glimpse of them. Soon everybody was settling down to the situation, though it must not be supposed that everybody was satisfied with their rooms or the places assigned them at the table, and as is usually the case, those who had paid the least expected the very finest accommodation and complained most bitterly when they had to put up with second best. At six o'clock the gong sounded for dinner and all the passengers hastened to the sumptuous dining saloon where a repast was spread for them equaling anything procurable in the very finest Parisian restaurant.

The chief steward, who was a conspicuous young man faultlessly dressed, evidently enamored of his own attractions, with beautiful, wavy hair and a magnificent moustache, superintended the seating of the guests, and made himself intensely popular with almost everybody before the meal was over. As there were many brilliant people on board, and the French are by no means reticent and undemonstrative like the English, the meal was a very sociable one; people did not stolidly wait for introductions when there was no one who could introduce them, as they were nearly all entire strangers to each other; they introduced themselves, talked across the table and to their companions in chairs, making themselves generally entertaining. Seated next to Mrs. Finchley was a lady whom no one could pass

without notice if brought into any kind of relation with her, for though as modest and retiring as the most cultured and unassuming of women could well be, there was a something about her fine expressive countenance and nobly shaped head which called forth an involuntary tribute of interested and respectful recognition. Mrs. Finchley could not help observing that this lady partook very sparingly of the delicacies set before her while her refusal of claret was so decided as to excite great surprise among all the French people present, who think no more of drinking *vin ordinaire* at lunch and dinner than the Americans think of taking iced water.

This lady, who was very plainly but elegantly dressed, was evidently of noble birth; her features were intensely aristocratic and her imperial eyes showed her to be a descendant of a house long accustomed to command. She appeared quite youthful, and yet thoroughly matured in mind as well as body; when she smiled at a really good, clean joke, she looked about twenty-five; when her face showed displeasure at some innuendo which she detested she appeared much older; taking her meal almost in silence she addressed a few simple remarks to Mrs. Finchley, who evidently impressed her favorably; once she performed a gentle act of gracious courtesy to a timid girl on her left, helping her out of an embarrassing position with the ease and grace of a polished diplomat, otherwise she appeared not to seek acquaintance with her fellow-passengers; she knew she attracted some little attention but she refused to notice it, and thereby avoided being bored with the inane questions of inquisitive tourists, whose chief object in life seems to be the trade of busybody.

About ten o'clock, the moon having risen, a gentle breeze blowing from the west making the night delightful after the sultry day, the deck was filled with passengers loath to leave their steamer chairs, or to cease promenading or leaning over the rails to watch the phosphorescent light upon the water.

Mrs. Finchley and Miss O'Shannington were looking amusedly at some of the names on the chairs; after laughing quietly at Porke A. Hogg, Chicago, Ill., Ambrose G. Pigge, Elgin, Ill., Mrs. Fumbling Cockroach, New York, Algernon C. Bootlesheimer, Cincinnati, and many others equally peculiar, they came up to an occupied chair placed close against the railing of the ship on which the name of Baroness von Eaglebald stood out in bold relief. Looking at the occupant of the chair, who was just then rising to get a better view of some particularly fine phosphorescent phenomena concerning which the multitude were ejaculating delightedly, they at once recognized their interesting tablemate, who bowing and smiling most graciously made some pleasant and instructive comments on the causes of such beautiful phosphorescent illuminations following upon hot and trying days, and then, her face lighting up with a glow resembling inspiration, continued:

"I have just been reading in Cattlefield's 'Origin of Human Emotion,' that as the fairest scenes in nature are only shown to us after some period of trying weather, so the intensest joys of which human beings are capable can only be felt after we have undergone some educational discipline involving what we often, in our ignorance, designate distress. I have had many trials, but have learned to be thankful for every one of them; but pardon me, I am soliloquizing aloud, still I know you agree with me; I know at once with whom I can converse freely on our mutual advantage and you are both ready for more, much more than I can express. I cannot say let us be friends, we are friends and we know it."

Though attractive when in repose and particularly winning when expressing mirthful feeling, the Baroness' face was almost that of an angel when stirred by some deep spiritual emotion, and Mrs. Finchley was just the woman to call out the very holiest feelings from a deep and lovely nature, while Lydia O'Shannington, who was hourly ripening into a very graceful and true woman, was just the sort of girl to attract a studious, earnest woman who had seen something of life in all its phases, and knew how to distinguish unerringly between the pure modesty of a thoroughly chaste nature and the simpering, blushing prudery of a deceitful make-believe.

Continued on Eighth Page.



(Written for the Golden Gate.)

## METEORLITES.

## Interplanetary Detachment of Foreign Matter.

BY JOHN A. HANSTAD.

From the earliest dates of chronological facts or fiction down to the threshold of the era in which we live, the heavens have symbolized many of the most noted epochal events recorded in the pages of the world's history, and fired the soul with a spirit of veneration.

In the home of the thunder and lightning, 'midst the myriads of twinkling stars, a disintegration of planetary matter is taking place, incalculable for the loftiest thoughts of the most learned men to fully comprehend. Though the scientists of to-day differ somewhat in opinions, the theme of perennality of planets by the majority is lessening.

Each and every particle of animated matter has within itself an organism of susceptible magnetism, more commonly called by the unthoughtfully, electricity. So long as this organic magnetism is held within the quantity of matter impregnated just so long will that matter live, be it what it may.

Before carrying our theory to the meteoric interplanetary stream let us analyze this theme with nature on our own sphere, and classify our theory into parts.

Every corpuscle of matter is sustained by matter in a weaker and more susceptible form by the laws of magnetism, which is a form type of gravitation. In the animal the same law governs, namely, devour to sustain life. This law is traceable into our everyday business life. One financial transaction sustains another, and is unmistakably clear in the injury when youth and old age are room-mates. Constant drawing on the vital forces of the child by its elder oftentimes blights forever the promising bud.

The tides also are authentic for this theory, thus: Tides are caused by the unequal attraction of the sun and moon upon different parts of the earth by universal gravitation, by which all bodies or masses of matter attract all other bodies, as heretofore illustrated, each according to its weight when they act on a body at the same distance. But when different distances are reached, the force increases rapidly as the space is diminished. Hence the force of attraction is four times as great for half the distance, and one hundred times for one-tenth the distance.

Universally the force of attraction increases in proportion as the square of the distance diminishes. Such force as this by the sun and moon upon the earth causes the tides by raising the water above its level. The authentication of this philosophy is, when it is low tide at one point it is also low at the point opposite, or vice versa, varying in height from 2 to 2 feet (the average) to 60 feet, and is 50 minutes later each day, governed by the moon coming to the meridian 50 minutes later daily. The closer proximity of the moon with that of the sun overbalances the latter's greater gravitational power. The result is the moon governs the high tide, while the low tide is ruled by the sun.

Through astronomy, chemistry, physiology, botany, geology, and, in fact, in all the sciences, this germ is traceable. Seek where we may, that law of attraction in pro-typical phases is predominant.

In a concise form, dear reader, we have sub-classified the magnetic powers of our sphere, thus preparing us to fully comprehend the empyrean forces and the magnetism of celestial bodies, more properly termed planets, and their relations with fire rocks, or meteoric disintegration of non-electrofiable planets.

Astronomy is the oldest science in the world. It was cultivated among the ancients chiefly for the purpose of astrology, its disciples professing to foretell by the stars, from one's birth, their destiny through life. Then the appearance of a comet or the falling of a meteor was considered the wrath of God.

In this enlightened age we are less superstitious, though some fanatically look up in reverence only to the heavens, instead of cultivating the grandest of studies, and adding their mite to the book of science.

Every floating star in the broad realms of space is performing a certain function, whether it be domicile or in action: This function is composed of five periods of indefinite lengths, throughout its evolution, namely: The beginning, its growth, the turning point, its decrease, and lastly the final disintegration. For every particle of tangible matter, be it animal, vegetable or planet, it forms into a shape, completes its special function and dies.

Let us now classify the five periods in the following order. In the first period, we will take Pallos, Juno and Vesta. These new bodies lie in a cluster between the orbits of Mars and Jupiter, invisible to the naked eye. Mars, Venus and the earth are midway of the first quarter of the second period, with Mars in the lead and Venus following. Mercury is thought to be in the latter part of the third period, while the moon is hastening through the fourth. Science fails to penetrate as yet, into the mysteries of the disintegrating planets of the fifth period, for the telescope reveals them only *en masse*, or in meteoric streams, commonly termed. Before the planets of the first period become visible to our planet without the aid of the telescope, our sphere will be in its latter period with no vestige of life remaining, while

the moon which is now in the third part of the fourth period, will be a disintegrated mass of matter, whirling through space, until the particles are one by one drawn by the law of magnetic attraction, to the nearest planet which they may become susceptible thereto.

We fail to discover life in any period other than the second, or the one of growth; the cause we will here explain. In the first period, or the formation, it is impossible for animal matter to be sustained, for the reason that it has not material enough to maintain life, the germs being too meager.

The second, or the period in which our planet is passing through, has animal life, having come to maturity and possessing the magnetic attraction to feed itself. Just so long as the planets in this stage of existence are able to draw sufficient food by the magnetic power of gravitation, and are able to attract disintegrated matter to its sphere, that planet will remain in its second period. Dear reader, do not misconstrue my meaning by the words, "attraction of disintegrated matter." I do not mean meteorites, but a disintegrated mass of matter that is constantly falling in the shape of atomized atoms. The atmosphere we breathe is full of life. Minute particles of animalcules, the oxide of hydrogen (water) that we drink, under powerful microscopic analyses, reveal animality in every drop. Matter is also attracted in the shape of dust or earth which often can be seen in the atmosphere. Other attractions are vapors, gases and electrical fluids. All this is food absorbed by the planets; and the meteorological and atmospheric phenomena of recent years, the increasing activity of seismic influences resulting in earthquakes, cyclones, freshets, plagues and epidemics is not the foreshadowing of a general breaking up of the earth's surface.

It is, that this planet is passing through a sub-period, or from the first quarter to the half of the second period, caused by a slight change in the inclination of the earth's axis with that of the sun in its combat with the gravitational powers of other planets. This changes the currents of atmosphere, and attracts different matter to its sphere. Through this deviation is the cause of seismic and animal perihelion; yet it is so slight that the sun still continues its appearance from north to south of the equator, the seasons will duly follow one after another, and the poles and equatorial regions will remain almost the same. That is, as long as the earth maintains its relative position as regards the sun, the center of terrestrial cold and heat.

Our sphere is fast accustoming itself to change, and the perihelion of the currents of atmosphere which has caused the recent destructive storms, will soon cease. They are due to the displacement of vacuum by electricity, and the meteoric stones are none other than the metallic or mineral substance of the disintegrated planets, that, when sloughed off from the dissolving sphere, instead of falling in minute particles, naturally would melt and run together *en masse*, forming different shapes, as the shot from a shot tower rounds by falling, so are most meteors, until lastly they explode from the over generated gas within.

Then, in this golden period of existence and enlightenment, so bountifully blessed by nature's gifts, think not, dear reader, of an approaching millennium, for the period of life is just turning its second quarter so gently while combating with the opposing forces, at the same time providing the elements of life for its children, that we should look up in reverence to nature's cherished laws.

## Early Objection to Coal.

(Hardware Trade Journal (England).)

The discussion of the probability of there being a deposit of coal in the Thames valley and under the city of London, of which there seems to be considerable evidence, recalls some interesting facts connected with its earliest use in that city.

When coal was first introduced into London as a fuel, very serious objection was taken to its use. It appears that in the beginning of the fourteenth century brewers and smiths of the city, finding the high price of wood pressing hard upon their returns, resolved to make some experiments with coal, but immediately an outcry was raised against them by persons living near the breweries and forges. The King was petitioned, and a law was passed prohibiting the burning of coal within the city. Those who tried it, however, found the new fuel to be so much superior to wood that they persisted in its use. But so determined was the government to suppress what was regarded as an intolerable nuisance that a law was passed making the burning of coal in London a capital offense, and it is recorded that one man at least was executed.

It would appear that the ladies were most bitterly opposed to the use of coal for domestic purposes. They considered the smoke to be ruinous to their complexions, and would not attend parties at houses in which the objectionable fuel was used. Some persons went the length of refusing to eat food of any kind that had been cooked on a coal fire.

To see a clever man making a fool of himself is a sorry sight; and it is pitiful to discover that he can always give most excellent reasons for his folly.

Man has a firmer grip on the truths he thinks he has found out for himself, than on those he has been taught.

(Written for the Golden Gate.)

## Summerland, Sweet Summerland!

To even breathe thy name brings a thought, an inspiration of peace. Why, oh! why art thou chosen and thus named by the angels from among all other beautiful, delightful places of earth, as the one altogether lovely? The place from whence ere long shall go forth principles, with demonstrative knowledge and power whose only basis shall be justice and love that will revolutionize and change all present systems and governments of earth, both political and religious; that shall speedily result,—much more speedily than mortal man can now realize,—in bringing conditions of peace, harmony and happiness to all mankind.

When, through the law of growth and development, the time has fully arrived so that it is possible to bring to the knowledge of earth's children, or to those whose minds are prepared to receive them, lessons, the highest, the grandest and the most harmonious in their nature that can be given and that can be at all received and understood by them, it is evident that this can only be accomplished by securing the most favorable conditions in all respects possible.

Then, as a necessity, at the very beginning, the place selected must be one where nature from her great storehouse has supplied her part of the essential requirements with lavish hand. Where there is the least possible amount of in-harmony; and where the conditions are such that it can not be easily developed.

One of nature's essential requirements, or perhaps the most essential, would be a climate as near perfection as could be found on the globe; where there are no great extremes of heat or cold; where there are no cyclones, thunderstorms or blizzards; where the earth is not bound in icy fetters during any part of the year; but where there is an harmonious blending of the elements, unequalled by any other place of earth.

Such, indeed, is this lovely Summerland. Surely, it would appear as a strange proceeding for angels, or mortals either, to attempt to plant within the cyclone, the thunderstorm, the blizzard, or the icy fetters of Winter, the seeds, or conditions, whereby the greatest amount of harmony possible could be developed by which to overcome earth's inharmonies, and thus benefit sorrowing, suffering humanity. It certainly would not be acting the part of the highest wisdom to attempt the accomplishment of such results in a locality subject to such visitations, when one could be as easily secured not so subjected. The fountain must be pure if the impurity through which the stream passes is ever cleansed, purified. Discord and strife, wrong and injustice, along with the devil *selfishness*, which is alone their cause, can only be overcome, supplanted, destroyed or killed, by harmony and justice.

Beauty of scenery and productiveness of soil, are naturally very important items, or parts which must be secured to make up the grand unsurpassable total of the delights and pleasures of this garden of Eden and Gethsemane\*. Of what avail would be delightful climate and beautiful scenery to persons situated on a sandy desert, a salty marsh or a rocky, desolate island?

But such Summerland is not! A celebrated ancient writer once said, "That to have perfection attained in beautiful scenery, we must be so situated that we can behold at one grand view mountains and valleys, ocean and islands." Summerland possesses all this. And such fertile, beautiful, productive valleys. It is utterly useless to attempt to describe them. They can only be fully appreciated by being seen. They are, indeed, Summerland valleys, or valleys of the Summerland. They are always adorned in beautiful, living green, and consequently are never seen in ice bound fetters. The fruits and flowers of the valleys in their abundance and variety, excellence and beauty, are scarce equalled, and never excelled, by those of any other country or place.

One more item will complete the considerations in arriving at a solution of the question propounded at the beginning of our investigation as to the why and wherefore of the selection and the name given by the angels to this favored land, extending twenty miles along the coast on either side of the beautiful location of the city of Summerland, and that is, in regard to its healthfulness. Of this it scarcely need that a single word should be said. Its fame as a health resort has for many years been sounded throughout the earth.

With its location on the placid waters of the Pacific ocean, five thousand miles away from the densely populated countries of the orient, a vast arid desert and snow-clad mountains separating from the more thickly inhabited portions of our own country, it is thus cut off on either side from the turmoil and strife always existing in greater or lesser degree where humanity is overcrowded, as well as the disease and death laden atmosphere in case of epidemic or pestilence likely to occur at any time in those countries, its unsurpassed climate and lovely surroundings, it is impossible in the very nature and the eternal fitness of thing, that it could be otherwise than healthful.

Then why need mortals wonder and be surprised that angel wisdom should select such a location; and give such a name to the location, wherein they propose to bring to all the kindred and families of

\* "Eden" signifies delights, pleasures; "Gethsemane" a very fat valley.

earth, lessons of knowledge and wisdom that will enable them to dwell together in a condition of harmony and peace not surpassed by nature's harmonies existing in the angel-chosen and angel-named Summerland, from which the angel harmonies shall proceed.

Summerland! Thou fair one! "Prepared as a bride adorned by her husband!" Thou could'st have no other name given thee with which all thy transcendent beauty and surpassing loveliness could be so adequately expressed.

ABNER.

SANTA BARBARA, May 23, 1889.

(Written for the Golden Gate.)

## Aphorisms and Inward Reasonings.

BY SOLOMON W. JEWETT.

If a man be born right at first, it is not necessary to be born again while on this earth plane.

Nineteen hundred years the church has been sleeping, and to wake it up now, it would hardly realize the progress this age is making.

When mankind partakes more of the spiritual food, they will need less of the animal. Then quite a number of butcher stalls will be to let.

Many a dull tradesman lingers along years, looking for the one who thinks and sees as himself, while another takes less in price; the simple interest accumulating makes him the richer and the wiser of the two.

As with the fly, the same rule holds good in man. Easier caught with sweets than sour.

When man's work is unfinished here, it must be finished "over there," before he can rise any higher.

Should we spend means and time to educate our children, from ten to twenty years how to live here, and nothing towards an eternity of years, one's means and time is injudiciously and inappropriately applied.

The greatest and best lessons to all are reached at death.

Earthly literature, fine clothing and elegant manners do not, of necessity, insure or indicate spiritual purity or elevation.

Infantile education of to-day is the adult education of to-morrow, and much of what we now make of them will be found with them to-morrow.

The first lessons a child receives from its mother are the last lessons the child recollects upon earth.

That person who lives to gratify his sense of taste, like most men of to-day—this sense is the last thing retained in his home and about the first when he wakes up in the hereafter.

All mankind should feel that a living truth has no latitude, and a living religion no longitude.

Millions of children, in spirit, would be pleased to return and communicate with their parents if they would make the proper conditions.

Bandages and ligatures, bound around the human frame, just so much as it checks the return of blood to the heart, is little by little destroying human life.

We must preach morality to increase morality and friendship.

The people partake of the character of the religion promulgated at the time.

Spiritualism is to overcome all other religions, and will come out the conqueror, assisted by the spirit world.

## Spiritualism 108 Years Ago.

EDITOR OF GOLDEN GATE:

In the "Testimonies of Mother Ann Lee," founder of the Order of Shakers, it is stated that she arrived at Enfield, Conn., about the first of June, 1781. She remarked to Mary Tiffany, "I see your deceased kindred all around you. It is all your kindred, both upon your father's and mother's side. They are nearer to you than I am."

Mother Lee also said to Lydia Matthewson: "The apostles in their day saw darkly, as through a glass; but now we see clearly, face to face, and see things as they are, and converse with departed spirits, and see their states."

With the regards of  
A. B. WEYMOUTH.

LOS ANGELES.

"DOUBTFUL DOCTORING."—The clever exposure of doctors' disagreements by a *Globe* reporter published in the *Sunday Globe*, yesterday, will command wide attention, not so much as an example of newspaper enterprise as because it brings home to almost every individual the realization that when he consults a physician he places himself at the mercy of a man who, most probably, does not know anything about it. A man in perfect health—indeed a perfect athlete in his physical make-up—told the same story and described the same non-existing symptoms to each of ten well-known physicians. Result: *Ten different diagnoses and ten different prescriptions.* Obviously, at least nine of these learned gentlemen must have been mistaken. Probably all were. Certainly not one had the skill to discover that nothing ailed the athletic reporter. So we have the comforting assurance that the doctors nine times out of ten doctor their patients for the wrong complaint. If that isn't a fair inference from the *Globe* reporter's experience we don't know what is.—*Boston Globe.*

## ADVERTISEMENTS.

## THE NEW

## SPIRITUALIST : COLONY

---OF---

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CITY OF SANTA BARBARA.The Finest Scenery and Fairest  
Climate on the Globe.1200 Lots Sold and Building Progress-  
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It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city,—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

Orders for lots in Summerland may be made through the office of the GOLDEN GATE, or of H. L. WILLIAMS, Santa Barbara. Price, \$30. Orders for lots will be received and entered, and the lots selected and located by the editor of this journal, where parties cannot be present to select for themselves.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.



## From the Sun Angels' Order of Light.

Written for the Golden Gate by spirit Saidie, through the mediumship of Mrs. E. S. Fox, Scribe of the Order of Light in California.

Children, far and near, Saidie's greeting to each and every one. Banded together in a union of purpose born not of the present, but in the heart of Deity; children of the Infinite, looking to the high and holy for light and truth, Saidie blesses all. Her heart rejoices to see those whose hearts prompt them to seek the wisdom of higher spheres, coming with full purpose to be lights in the world, as they seek their own unfoldment.

Children, enter with Saidie the temples built by mortals, where man has sought the God he vain would worship; see the priest wearing the garments of power, given, as he may claim, by the hand of Jehovah, dispense the word to the multitude, who hang upon his words as upon the law, which demands obedience under penalty of death, then turn away sick at heart, and weary of soul, and look far and near for those who have shaken off the shackles of superstition, who dare explore the unwritten book of nature, gleaming therefrom the lore written by Wisdom and Love, and as you cast the balance in your mind, which bears the deeper impress of truth, which is of the earth, which of the spirit, which shall prove as the mortal forms you wear, perishable, and which, as the spirit immortal, gleam from your researches greater courage and cheer, knowing that after the church-piles have fallen into decay, and died from out the land as they must, the temples to be built shall dot the face of your earth like temples of living light, and in the time to come, those who follow after you shall e'en dare to look to the unseen for wisdom to guide in all things.

Now we are content to give to the few, knowing that the time will come when all mankind will reach for the truth that faith not. Let times of trial and unrest come; it must e'en bring to the children of Light a restlessness that for the time banishes peace from the heart, but our children know through all, that the rock is firm and strong, and angel love fails never. Saidie has stood with her own upon the brighter fields of the beyond, she has gathered the receptive ones on the hillside in the better land, and spoken with them face to face of the trials and heartaches that should overtake you in the valleys.

She has seen the downcast eye, the falling tear, and has also seen your faces lighted with the peace which blessed the soul, has heard your words of promise and love, and has sent you forth with her blessing within your hearts into the land of forgetfulness, where the spirit for a time sleeps the sleep that knows not full waking until again she shall bid you welcome to the life you left, when another incarnation called you into the shadows. Children, upon the shores of the better land are trophies of your valor, gained in other conflicts with matter, to these continually add, as you journey on through the valleys of the present.

To the jewels waiting "over there," add daily. Let every experience but brighten these, until at last they shine with the radiance of far-away skies. Saidie sees the light of the past fast fading away, myths are dying, reason is being crowned and placed upon its throne as the All-Wise has designed, and despite the efforts of its enemy to slay and lay low, truth lives, and dares assert its sway over the heart and brain.

He whom the church persecuted to death tires of the senseless crying to him which rises continually to greet the ears of risen ones, and oft he finds his way to our councils to seek if some way may not be devised by which the mind may be turned from the errors so long taught, and brought to an honest and careful investigation of the principles of life founded on reason, fostered by love. Oft his eyes are downcast, his heart heavy, and earnestly his prayer ascends to those above and beyond him for help to destroy, if possible, the old, the mythic, and place in its stead the standard of a truth that will not, can not die. And in harmony with all who work for the highest good we will ever work, bidding all good speed in their efforts, as far as based upon the principles of right and justice, which, in time, shall bless the whole earth.

It is but right, children, that you know of the past, that its histories be laid in your hands, that you know of your own who have waited the opening of the doors of your heart that they may enter into its sacred sanctuary, and there abide.

It is only just that Saidie shall endeavor to give you a knowledge of your bequeathed inheritance which waits beyond, and you in time may claim as your own.

The real life opens wide its doors, and you are invited to explore its realms, and know its realities, with no fear before you, no power to turn you again into the dry, beaten paths you gladly turn from.

Children, the pathway of the angels is a cool flower-burdened path, e'en though rough and uneven. To know you pursue knowledge and wisdom is the sunlight which glides every way, rough or smooth. And Saidie gladly leads her children where her own feet have walked long ago, e'en until she stood upon the heights, where in the time to come she will gather her own, and with them go on to other unexplored fields.

We will leave in the hearts of the peo-

ple a light that ages will not extinguish. For upon many altars shall the fires of love be kindled, and mankind will learn a better way to live, while the heart and soul become purified as gold from the dross. All hearts contain the pure gold, which requires the refining fires to melt, purify and cleanse ere it can shine as the coronet of an angel.

Be exemplifiers of a higher gospel, our children, leaving worthy examples written on the pages of time, remembering the echoes of each life deed are the fadeless wealth of the soul.

Saidie proclaims to you the laws of the Most High, and bids you obediently live, and your reward will meet you, as surely as spring follows winter and day night. No wise teacher will open a mythical volume before those they would guide, for the future tries all things, and they who would lead on to the treacherous quicksands of error shall find their own feet sinking therein when no helping hand is near.

Peace with you, SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angel's Order of Light.

OSWEGO, N. Y., May 5, 1889.

[Written for the Golden Gate.]

Some Comparisons.

BY MAURITZ S. LIDEN.

Without going into details as to the entire truth of the testimonies that have been handed down to this age through various ways, but taking them as we have them, as they are generally accepted by all, and comparing them with the actual realities of to-day, to see who is actually entitled to the highest ethical credit, the primitive Christian or the Modern Spiritualist, we will take first that much maligned man and medium, Judas Iscariot, who did what was a contemptible as well as traitorous act.

Then next Peter, the much beloved, who did an act, considering the position he occupied in this little band of reformers, as the personal friend of Jesus, that should cause the darkest stain to rest upon his character, and not be rewarded by having the keys of heaven put into his hands for fear that he might deny many of his worthy inferiors, when he could so glibly deny his master.

Of course we have heard it argued *pro* and *con* that if the Christian religion be true, then the betrayal of Christ by Judas was the part of a "perfect plan," and that it was done either by the hand of the Divine Power himself or through his direct order and wish.

But then should poor Judas be set up and worshiped as a God of iniquity and be not responsible for his actions?

For many actually gloat over that figure in the Bible, and blame Judas for being forced to participate in a preconceived plan to which he was not a party.

Then Peter who really did the meanest act of the two, and knowing full well that an acknowledgment might save his master, for he surely must have had some one who was influential enough to at least have eased the imprisonment of one he claimed fealty to.

It may seem a strange way to seek to exonerate Judas and put his ill-gotten name on the chief apostle of Jesus, but the reason must be taken from the same chapter that tells of this whole transaction and is concentrated into the 56th verse of the 26th chapter of Matthew, viz., "But all this was done that the prophecy might be fulfilled. Then all the disciples forsook him and fled." You have now in an imperfect way the exact standing of these two men and disciples in the eyes of modern thought.

They were both followers of an unpopular man in an unpopular cause, and when the test came they, like thousands of others, showed their true characters—the one his naturally depraved character, the other his low, selfish, contemptible and cowardly disposition.

But who is rightly capable of placing the blame? Who knows of the pre-natal condition of these men's parents? Who knows of their environments before following in the footsteps of this itinerant Nazarene? Who knows the reason that caused them to join him in his journeyings through Judea doing good? Could not they in their age and time have allied themselves with that movement, as thousands now do with Spiritualism, because it is in its infancy, and in that eagerness of Spiritualist societies to gain membership (perhaps spurred on by some rival association) they are lax first in requirements as to moral character, next in taking any member to task for anything unless it be an absolute criminal act.

But enough of surmises. Now come the comparisons.

Forty-one years ago, in Hydesville, New York, two very young children were the means of furnishing a proper organism for spirits to manifest through. That the phenomena taking place in their presence and in the house during their absence is well known. And that similar phenomena were within short time epidemic throughout the world, and are still daily manifesting through old and tried media and through new ones developed under many different circumstances.

It is something of to-day, needing no lifetime of close, laborious study in order to understand, but can be proved in any large city and in hundreds of villages and farm-houses; all that is required is the

presence of a physical medium and a good honest and unprejudiced mind.

Yet, in spite of this, the two mediums through whom this phenomena first won public attention renounce it and try to explain it away upon the very grounds they refuted for 40 years.

Did it kill the movement that they thought they owned, controlled, founded? No, far from it. For from that day Spiritualism has gained more than in all its years before.

When such men as F. Eber Newton, M. J. Savage and Sidney Dean dare proclaim it as a grand demonstrated and demonstrable truth, and not a delusion, from the pulpits of their various sects, it is time to remember that the denials of two poor drunken and obsessed individuals can not stay spiritual and human progression.

Where is the comparison? Simply this; though Judas betrayed his master, and Peter "denied" him, it did not stop the great religion that has swept down these centuries, and not without a purpose and effect. For every act of Christianity has been to prepare the world for a new, better and rational religion that will aid, uplift and save ALL instead of a chosen few.

Even the inquisition of Spain; the upholding of slavery by the clergy, was for an end and purpose. It caused the death and worse, of millions of human beings who were martyrs and heroes, though unsung, and rendered religious liberty possible and the return to Puritanic ways impossible, for we have seen the misrule and misery caused thereby.

So with Spiritualism. If two mediums, who, perhaps, never were Spiritualists, and surely not in the last thirty years, confess themselves frauds and cheats for a period of 40 years, betray and deny it, and within six months of the time the movement they try to crush can count a greater clientage than Christianity could for as many hundred years, it shows that though impediments may be placed in the way, it at times accelerates instead of retards.

For if such men dare stand out and openly declare for a despised and unpopular cause, it is a logical conclusion that they actually know and believe what they speak, and that the majority of their congregations must have at least a leaning in that same direction, or they would share the fate of Swing, Parker and Thomas.

If they knew that to preach such truths meant dismissal instant, it would speak in a clarion voice of their individual bravery, but when we see that it pleases instead of the contrary, we know that thousands more are ready to proclaim aloud the truth.

But let us as Spiritualists look upon all who go in the same track as Peter, Judas and the Fox "girls" in the light our philosophy gives; that is, to dispassionately judge them by their circumstances through life, and pity, not condemn. It stands to reason that the poor expositors are the only ones to suffer directly, and it serves as a valuable lesson, and shows that as "ye sow so shall ye reap."

The only thing the world now has to fear is that the churches will coolly appropriate Spiritualism, and try all for heresy who presumed to know it before it received their sanction.

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SATURDAY, JUNE 1, 1889.

## "GIVING UP THE WORLD."

Why is this always regarded as the greatest of sacrifices? It is an incorrect expression, because it simply means its abandonment of society,—but a small thing, comparatively speaking. No living mortal can give up the world, no matter how they may be situated; they are a part of it and whatever they do has its effect thereon.

Great regret is expressed because Miss Kate Drexel (second daughter of Francis A. Drexel), who has six million dollars, left by her father, has entered the order of the Sisters of Mercy, at Pittsburg. Now, we do not imagine it possible for any woman to live a more acceptable and noble life than may one of this order of charity. Talk of renouncing the world! It's just the opposite. Who knows so about the world as those who acquaint themselves with and minister to its miseries and wants? And what infinite good may Miss Drexel's six millions do, directed systematically to perpetual alleviation of all forms of sorrow and suffering!

Miss Drexel must be endowed with a rare mind to see clearly through the dazzling light of her millions, the natural results that would come of a life of society and fashion.

To see the hollowness of these, when life is young and fair, and most capable of joy, is what few have yet seen except in retrospect. True, she might have been charitable as a society woman, but she might not have been quite happy.

## STRAWS IN THE WIND.

The lines of Sunday regulations have been considerably tightened since the new administration went into effect. The fact of President Harrison being a professed Christian, has emboldened all the religious cranks in this Republic to send in various petitions, of which the following is a sample: The National Reform Association that held its session in Pittsburg in April, adopted a resolution requesting President Harrison to "mention Christ in his State papers, especially "in Thanksgiving proclamations." We don't believe Christ would, if he knew anything about the proposition, regard it either as an honor or a reverence.

In this same month Postmaster General Wanamaker issued an order that hereafter the Post-office Department will be closed on Sunday to the clerks and all the employees thereof, except the required watchmen, engineers and firemen, same order to be strictly enforced by the workmen on duty. Influence has been brought to bear upon the management of several railroads, and they have given notice that after this date all unnecessary train service will be discontinued on Sunday, and that only trains conveying live stock and perishable freight will be run on that day. It does not require a great foresight to see the ultimate tendency of these steps, if allowed to progress. We shall have an ecclesiastical Government; no postal accommodations on Sunday; no passenger traffic by rail on Sunday and no Sunday newspaper, no Sunday liberties or civil rights whatever, but a straight-jacket Puritan Sabbath, and then there will be another revolution.

## SMOKE.

Since civilization began the world has been annoyed by smoke. Science finds it ever present in vast quantities in the atmosphere; manufacturing cities are begrimed with this product of imperfect combustion, and the lives of those who dwell therein are robbed of half their natural delight by never seeing a clear sky or a bright, fresh bit of landscape. Processes have been invented that were intended to utilize the smoke of manufacturing districts, but they were attended with great practical difficulties arising from the necessity of preventing the smoke from cooling, and of supplying the combustible gases and vapors with the necessary amount of oxygen in order to make them burn with a flame; still, these difficulties have been, in many single cases, overcome, and may be mastered for all, in time.

It has come to pass that there shall be no more smoke on battle-fields or naval engagements. A smokeless powder has been invented, which is simply a combination of substances in such proportion that the powder is perfectly consumed, thus producing no visible product. We shall have smoky districts until it is learned how to produce perfect combustion of all fuels.

In the case of coal, it is well known that if it be perfectly burnt, the result will be carbonic acid, steam and nitrogen, which substances will escape through the chimney-top and blend with the atmosphere in the form of invisible and incombustible gases and vapor. This partial success will not stop there; but a short time, and the blackened spots of earth will be brushed up and brightened by the hand of Science, and no dingy, unlovely spots will be found where God's poor do congregate.

## FORTY THOUSAND DOLLARS MORE FOR THE "GOLDEN GATE!"

In the last week's issue of the GOLDEN GATE appeared this item:

A noble sister Spiritualist, nearing her beautiful home in the Land of Souls,—one whose benefactions for the cause she loves, and for humanity's sake, have made angels and mortals, many times, glad,—has just given to the "Golden Gate Printing and Publishing Company," real estate within an hour's ride of this city, valued at \$3,000. The property consists of a nearly new two-story house of nine rooms, with barn and sheds, chicken-house, etc. The lot is over an acre in extent, and contains a great variety of choice fruit trees, vines and beautiful flowers. Shriveling from all notoriety in matters of this kind, it is her desire that we withhold her name at present.

At the time we made this announcement, the same generous soul was planning another gift, of far greater magnitude, for the spread of the gospel of Spiritualism, through the same channel. It is still her modest desire that she be unknown in this further munificent benefaction; but the higher claims of humanity require that the name of this grand soul be given that it may go out to the world as a noble example of unostentatious charity, and of unflinching faith in our holy cause, unequalled in the history of Modern Spiritualism.

The additional gift to which we refer consists of 136 acres of the choicest fruit land on this Coast, located at Mountain View, Santa Clara county, and the name of the generous donor is Mrs. EUNICE S. SLEEPER, of that place. The market value of this land, in bulk, is \$250 per acre; but when platted into five and ten acre fruit farms, as it soon will be, and sold on long credit at a low rate of interest, we think we are safely within bounds in placing its value at \$40,000, and we would not be surprised if it far exceeded that sum.

The land in the neighborhood of Mountain View is the finest in the world for fruit or grain, and the climate can not well be surpassed. A large fruit cannery has just been erected at that place, and other important improvements, in process of development, indicate an upward tendency of prices for choice lands. It is only about one hour's ride from the great and growing city of San Francisco, and within six miles of the "Leland Stanford, Jr., University, at Palo Alto. If lands four miles nearer to Palo Alto are worth \$500 per acre, as they are, it would seem that these Mountain View lands, which are even more beautifully located, ought to be worth nearly as much.

We have known Mrs. Sleeper for many years. Her husband, in his lifetime, was a staunch friend and supporter of the political paper we published long before his death. He was one of the leading citizens of Santa Clara county—a thrifty, intelligent farmer, a careful business man, and one honored and esteemed by all who knew him. At his death, some twelve or fifteen years ago, leaving no children, Mrs. Sleeper succeeded to the estate, and has managed the same ever since. A large portion of the community property she conscientiously gave to her husband's relatives.

About three years ago Mrs. Sleeper gave improved city property, to the value of about fifteen thousand dollars, to the Society of Progressive Spiritualists, of this city, which property is now well worth \$20,000, and from which the society derives a revenue of nearly \$200 a month.

Being a thorough Spiritualist, and feeling the burden of care increasing with her years, she has, for some time past, been anxious to place the main portion of her property where it could do the greatest good, and where, during her lifetime, she might have the satisfaction of enjoying the great advantage to Spiritualism that such a grand sum, in proper hands, might accomplish. Recognizing in the Trustees of the Golden Gate Printing and Publishing Company men of excellent business qualifications, and of honor and standing in the community, and realizing that in their hands, and under the charter of their Company, her munificent gift would not be apt to be diverted from its intended object, she wisely concluded that here was her golden opportunity. And so, nearing the close of a well spent life, while yet in full possession of a clear brain and wise judgment, she makes us the ministers of her noble charity. With thankful and prayerful hearts we accept the sacred trust.

Besides a moderate life annuity, ample for her support, Mrs. Sleeper still retains a comfortable residence in this city, and one also in Mountain View. Relieved from the care of a large property, she will now have more time for the quiet enjoyments of life, and for that serene comfort in the beautiful philosophy in which she rests. Truly, she has not lived in vain, and there is preparing for her, among the shining abodes of the immortals, a home more beautiful than any she ever dreamed of here. Long may she live on this side the river to bless the world with the radiation of light and goodness which crown her as with an aureole of the life divine.

This gift places beyond question the early construction of a temple, to be erected in this city, and devoted to spiritualistic work, such an one as we have long had in contemplation. It is our ambition to see such a building erected, in some desirable locality, that shall cost, with the lot on which it stands, not less than \$100,000, wisely expended. In this building we would have a

printing and publishing department for our paper, and also for the publication of spiritual literature generally; a large and convenient hall for public meetings; a book depository, containing all kinds of spiritual, liberal and scientific works on sale; a free library and reading room, on a liberal scale, to be kept open to the public as late as 10 o'clock at night; a department of physical research and experiment, with one or two of our best known mediums, employed on a salary, to give their entire time to the work, under the management of the superintendent.

This temple should be of attractive appearance, four stories in height, with an elevator. The ground floor we would devote to stores or shops, the rental of which would afford an income to aid in the general work. The second floor should contain the public hall, and perhaps the editor's private office, reading-room and book depository. The third floor might be devoted to offices for rent; with college for physical research, seance rooms, etc.; and the fourth story wholly to the printing office, press rooms, book bindery, etc.

Is not this a grand scheme, and one well worthy of our cause? We are yet far short of the necessary funds to build and equip such a building. But we have the positive assurance of our spirit friends and guides, who have never yet deceived us, that other noble hearts, abounding in worldly wealth, will be opened, in due time, to aid in this grand work. In thine own time, blessed immortals, not ours—we wait and trust.

## TRUE REFORM.

New York state has the most sensible prison authorities of the age. Not being allowed to employ their charges with work performed by free laborers, they conceived an alternative that may be productive of far better results than all manual work. Superintendent, Mr. Brockway, and Dr. May at the Elmira prison, as an experiment, engaged their convicts in mental and military drill and massage. As a moral stimulant, we suppose, the prisoners were given daily baths. Classes were formed for instruction in nine studies—political economy, physics, civil government, language and mathematics, English literature and practical ethics. These studies included all the prison inmates, who were taught by the most eminent and capable men of Elmira, who gave their services for the general good. The results are already said to be remarkable.

Of seventy-five per cent that were illiterate at entrance, not five per cent are so classed at the end of a year's discipline. It speaks well for the progress of the age that offenders and breakers of our legal statutes are being treated as human beings with immortal souls. All sins and wrong being of a mental character, the proper treatment should be of the mind. Stimulate the thoughts with new and healthful study, and reform begins at once. Make punishment a helping friend instead of a revengeful enemy, and the criminal will soon look out upon the world with a new vision and a new ambition. In the past our prisons have turned out but a very few reformed men, because they have not been conducted on humane and reformatory principles. But the present promises better for the future.

MR. COLVILLE'S WORK.—On Sunday last, May 26th, W. J. Colville's ministrations in this city and Oakland were exceedingly successful. Metropolitan Temple in the morning and College Hall in the evening, were very well attended. "Spiritual Science and its Solution of Modern Problems," proved a very attractive theme; the lecturer took very decided ground, particularly on the question of insanity which has been so much agitated of late, was very ably and interestingly dealt with. In Oakland the Synagogue was crowded to the doors; the Bible expositions increase in interest each week. The music at all places was very fine; Mme. Bishop and Miss Carman sang exquisitely in San Francisco, and Miss Sackett in Oakland; the flowers, as usual, were very beautiful.

A PRIVATE CLASS.—Spiritual Science practically taught to students seeking to practice. In response to many earnest requests, W. J. Colville will teach a private class of twelve or more regular students at 1725 Everett street corner of Buena Vista avenue, Alameda, commencing Tuesday, June 4th at 10 A. M., continuing Friday and Tuesday till eight lessons are given; terms \$2. NO SINGLE ADMISSIONS. This is the only opportunity for those desiring the benefit of such a class this season. Apply at the College, 1725 Everett street, Alameda, not later than Monday evening June 3d, when public exercises will be held.

"WHEN Christ comes," says our good neighbor across the bay, *The Signs of the Times*, "it will be in flaming fire, taking vengeance 'on them that know not God.'" Taking vengeance on people for being ignorant of God! Where is the justice in taking vengeance upon them, even were it possible for them to know God? And who does know God? Does our neighbor know Him? Has any one ever seen Him? We do not believe Christ will do any such cruel thing.

Japan is a group of three thousand islands, clustering in a warm sea, through which the currents of the sea of Japan send navigable waters through a picturesque inland sea, dotted with a thousand bays and islets. From the narrow lands, dancing rivers come from mountain heights to sandy-beached harbors. Along these are beautiful villages, where the people have been so recently emancipated from the simpler and better barbarism of the Shinto and Buddhist faiths that they have not yet taken on the more devilish practices which attend the ripper developments of Christian civilization.—*Argonaut*.

Oh! Oh!

—The address of Charles Dawbarn will hereafter be "San Leandro, Alameda County."

## EDITORIAL NOTES.

—The eleventh house in Summerland has been contracted for, to be completed in thirty days. And thus the good work goes on.

—Mr. and Mrs. Bushyhead, of San Diego, are stopping for a short time in this city, on their way home from a trip to Yosemite.

—On Tuesday, June 4th, W. J. Colville will give a closing address to all his students, at 106 McAllister street, at 8 o'clock P. M. Everybody invited.

—Read the column notice of the State Meeting on our fifth page. The program is an exceptionally good one, and a most interesting season is anticipated.

—The charming Beasey Babies,—the wonderful little violinists,—will form the leading attractions at two of the Friday evening sociables, at the big tent, during the Camp Meeting season.

—On Wednesday evening, May 29th, W. J. Colville delivered a masterly lecture on "Looking Backward," in I. O. O. F. Hall, San Jose. The *Times* gave an excellent report the following morning.

—Both of those marvelous mediums, Mrs. J. J. Whitney and John Slater, have signified their willingness to assist at the coming Camp-Meeting. These mediums have made a legion of converts to Spiritualism, both in their public and private work.

—The mother of those grand young musicians, the Misses Lina and Laura Crews, has kindly volunteered their services to assist at the entertainments to be given each Friday evening during the Camp-Meeting season, which will open on Sunday, June 9th.

—The useful and beautiful gift of healing is one of the most priceless and precious treasures of mediumship. A high order of that gift is possessed by Mrs. Betts, at 126 O'Farrell street, judging from the glad statement we have lately heard from some of her patients.

—There is a grand opportunity for some one to build a small hotel and boarding house in Summerland. It could be planned so as to add to it as needed, and it is something that will always be wanted there, for all would not wish to stop at the grand hotel on the Hill.

—The State Meeting will convene in this city on Sunday, June 9th, in the big tent, to be located on Van Ness Avenue, near Market street. The prospect is excellent for a grand good time. Come up, friends, from afar and near, to the "help of the Lord against the mighty," as they say in evangelical parlance.

—W. J. Colville will lecture on Sunday, June 2d, at 10:45 A. M., on "The Secret Doctrine," by Mme. Blavatsky. At 7:45 P. M., he will lecture at College Hall, 106 McAllister street, on "Christ Preaching to Spirits in Prison." At 3 P. M., in Oakland Synagogue, subjects of fourth lecture in course, on "The Bible in the Light of To-day," "Cain and Abel and the Story of Jonah." All seats free; voluntary collection at all services.

—G. W. Kates and wife have been enjoying receptions and holding meetings in Boston, Mass., during May. They go to Montreal, Canada, for June. Are engaged in Indiana and Missouri during September and October. Will arrive in San Francisco about December 1st, and desire engagements en route or on the Coast. They intend to remain in California during the Winter and Spring months of 1890. Address them Wheat Sheaf Lane, Station E., Philadelphia, Pa.

—We call attention to the fragmentary letter from Mrs. O. K. Smith, of Summerland, on our fifth page. She has now 200 volumes of choice books with which to start a library. The residents of Summerland want to build a small hall for their books, and also as a place of meeting, and they ask contributions from non-resident lot owners to assist them. Send your contributions to Mrs. O. K. Smith, Summerland, and every dollar will be faithfully applied. But read her letter, please.

—Our old friend, Dr. Albert Morton, is in the field with an excellent little monthly publication, entitled, *Psychic Studies*, and devoted to Spiritual Science. It is issued from his office, No. 210 Stockton street, San Francisco, at \$1 per year, or ten cents per copy. He intends to publish it for one year, positively, and continuously if he finds that it has come to "fill a long felt want," which we are inclined to think it has. For the first year all subscriptions will commence with the first number, so all are sure of getting the magazine for the time they pay for. The leading paper in the initial number is entitled, "God—Our Relationship." Then follows an able "Editor's Table," on "Stupidity of Scientists," "Fashionable Christianity," "Spiritualism," "Ancient Myths Resurrected," "Re-Incarnation," "Theosophical Teachings vs. Practice," etc. Single copies may be had at this office.

## Retiring from Public Work.

EDITOR OF GOLDEN GATE:

I was informed by Mrs. Lloyd, who presided over our meeting last Sunday, that it was unusually interesting. I regret to be obliged to suspend our meetings on account of ill health.

Many thanks to all who have participated in and lent their support to the cause for which the better portion of our life has been spent. It is with feelings somewhat like these that I step down from the platform or public work which has claimed my almost undivided attention during the past twenty-seven years.

"Thou hast fought the good fight, thou hast kept the faith, and henceforth there is laid up for thee a crown of rejoicing in the Summerland."

Trusting that my friends will live and practice what I have so feebly endeavored to instill into their minds, namely, humanitarian principles,—to be kind to the poor, to the sick and the afflicted,—in short, to obey the Golden Rule. Every lecture or loud-sounding speech that has no soul in it; every one that has been a Spiritu-

alist ten, twenty or thirty years, leaving no fruits of the spirit to assuage the sorrows of others, thinks will find many a blank in their life-records that can only be filled, by returning to do their work over and over again.

There are lives so fraught with kindly deeds and gentle words that the very soul of divinity radiates upon all around them; their lives unclouded, their magnetism pure, so that restful peace permeates the atmosphere about them. Of such we have found a few, and hope to be worthy their friendship until life's latest close.

Fraternally, Mrs. F. A. LOGAN.

841 Market street, May 28, 1889.

## Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The meeting at Washington Hall on Sunday was exceedingly interesting and instructive. The exercises began with the beautiful song sang so often at last years' camp meeting by Mr. and Mrs. Lillie entitled, "Beautiful Island of Sometime," rendered with fine effect by a trio of voices; Mrs. Eugenia Clark and Miss Mabel Nickless sopranos, and Mrs. Chapman alto. The second lecture of his course was delivered by Mr. Chas. Dawbarn, his subject being "Universal Progress From the Standpoint of Modern Spiritualism," a most able lecture, and most fitting to be delivered in Washington Hall before the Progressive Spiritual Society. We hope that sometime Mr. Dawbarn will repeat these lectures he is now giving; the many points are worthy of deep consideration by all Spiritualists.

After a solo by Mrs. E. Clark entitled "Besiege's Dream," the President, John A. Collins, introduced ex-President H. C. Wilson, the founder of the society and its President for five years, who is on a visit of a few days to the city. Mr. Wilson was given a hearty welcome, and though unexpectedly called to the platform (not knowing it was advertised he would be there), he greeted his friends in a pleasant speech, complimented Mr. Dawbarn for his grand lecture so full of progressive thought that he dared to speak, and bespeaking the hearty co-operation of the society and directors, with their President John A. Collins, all, he said, was heartily endorsed by the audience present, many having come especially to meet him. Eleven persons had private sittings with Dr. Schlesinger, and all expressed satisfaction.

Meeting closed with singing by the audience. Mr. Dawbarn's last lecture of this course will be given next Sunday, June 2d; subject to be announced in city papers of that date.

Mrs. WHITEHEAD, Sec'y.

## The Young People's Meeting.

EDITOR OF GOLDEN GATE:

Last Sunday evening was a night of success for the managers of the Young People's Meeting. At 8 o'clock every seat was occupied and a hundred extra chairs had to be brought in, which were immediately filled. The symptoms of failure have not yet made themselves manifest at this hall. People will go where they enjoy themselves, hence, it is safe enough to say that the great number of investigators which are seen each session, find something which attracts their attention, and holds it, too.

G. F. Perkins presided, as usual, and led the singing. Clement Ward, Oscar Stormfeld and Eva Peck, each recited excellently well appropriate selections. Mr. Perkins amused the audience by reading "The Jiners" and giving philosophical examinations. Dr. Abbott gave a ringing speech upon the beauties and philosophy of spirit control, and followed with many tests. Mrs. Perkins gave a large number of tests, many being extraordinary in their clearness. Mrs. Jennie also assisted. Much satisfaction was expressed by many, and a grand time was the general verdict. If any one doubts the success of this meeting let him attend next Sunday night.

## Fraternity Hall.

EDITOR OF THE GOLDEN GATE:

The Progressive Spiritualists of Oakland, met last Sunday at Fraternity Hall to hold their monthly social in behalf of the society, Mrs. Shepard presiding. After singing, Mrs. Cowell gave an invocation, followed by a Memorial Day song by the children of the lyceum; Mrs. Loomis, also, gave a poem which was very impressive; song, "Tenting To-Night," by the choir, followed by a recitation by Mrs. Bigelow; song, "Battle Cry of Freedom," by the choir; poem by Mrs. Knott, "You Put no Flowers on My Grave;" duet, "Wrap the Flag Around Me, Boys," followed by a short address by our worthy President. Mrs. Cowell gave a number of tests throughout the audience which were recognized. The meeting was well attended, and all appeared satisfied with the proceedings.

Next Sunday evening Mrs. Loomis will deliver a lecture, afterwards Mrs. Cowell will give tests from the platform. We invite all to come and visit us. Meetings commence at 7 P. M.

Yours fraternally, Mrs. DAVIS, Sec'y.

OAKLAND, May 29.

## Mediums' Meeting.

EDITOR OF GOLDEN GATE:

Last Sunday was almost "too beautiful" to attend any meeting. When it rains we cannot attend, and when it does not rain, the weather is too fine, and so it goes. There was a very good audience and everyone seemed to enjoy the afternoon. Mrs. Perkins gave a half hour lecture in trance condition, which demonstrated the fact that her controls were of a high order. The spirit maintained that the true position of honest mediums was to stand firm for the right, giving no encouragement to fraud and deception in any form. Mrs. Perkins has kept this position during the past twelve years of her mediumship, in spite of the pressure which is brought to bear upon all workers. Many tests were given from the platform, after which circles were formed and the mediums present joined in with the seekers after that spiritual consolation no other belief gives. The best of feeling prevailed. Mrs. Stout furnished two piano solos which were highly appreciated.

## Concerning "Onesimus Toole."

EDITOR OF GOLDEN GATE:

As I am often asked whether my characters are drawn from life, I have to reply, for the most part they are. I would like to say with reference to "Mr. Vincent Hammer," and his paper on Theosophy, that that paper was largely made up from "Short Lessons on Theosophy," compiled by Miss S. E. Clark, a valuable little work of about sixty pages in question and answer form, beautifully gotten up on fine paper, bound in leatherette, retails at twenty-five cents. This is just the book to place in the hands of inquirers into Theosophy before they read the larger works.

W. J. COLVILLE.



## OUR QUESTION DEPARTMENT.

The plain statement "that there is no forgiveness of sin" seems to have brought out much questioning; and curiously enough, aroused several people who imagined that a simple belief in the merits of another individual would do away with the results of their sins. Jesus the Christ dared to promulgate doctrines which were at variance with the generally received beliefs of his day. This brought out a storm of opposition which resulted in his crucifixion. Hundreds, yes, I may safely say thousands, have as bravely met their fate in defence of the doctrines which Jesus gave the people. Many other men in the course of the world's history have gone to the bitter end in declaring what to them was truth, both in regard to spiritual and physical verities. It has been said that Socrates died like a man, Jesus, like a God. I have never been able to see the justice of this decision. If we may take the accounts given in the gospels of the circumstances in connection with the crucifixion and the details of Socrates, transition from this visible out into the (to us) invisible realm, it would seem an injustice to make such a comparison.

Then, again, is it not strange that while Socrates' chosen friends stood by him to the last, sustaining him with their sympathy, drinking in his golden words, that the very men that Jesus had selected from out of humanity should have forsaken him at the supreme moment? Who knows what words of wisdom may have been spoken by that grand soul had those in whom he had trusted, sustained him in the last great trial?

You say "Socrates died the death of a stoic." Well, that is as good a name as any, only so you admit the stoicism to be the result of an absolute conviction that though his enemies destroyed his body, they could not touch his spirit, his Real Self. Any other interpretation of the term as applied to Socrates, would be unjust.

"A. J." San Francisco, in making a psychological study of Buddha, Jesus and Socrates, must take into consideration the facts of history, that not only Jesus but his disciples, most, if not all of them, died a violent death; that bloodshed in every form has followed all adown the ages in the wake of the misinterpretation of Jesus' teachings; that though the Christ principle taught by Jesus was one of peace, still even to-day, in the various warring systems and creeds, all claiming the same source, there is seen but little of the sweet spirit of charity taught by Jesus in all this. Must there not be some far-reaching cause for such a result, a cause not yet known to man? Buddha on the contrary, did away to a great extent (among his true followers) even with the taking of animal life, while the grand truths taught by Socrates, Pagan though he was, are no less true to-day. If you let your feeling in regard to "Pagan philosophers," prejudice you as much in your study of the character of these three men, as it seems to in your letter to me, your conclusions will not be worth much more than those of other prejudiced minds.

Are you really searching for truth in a real scientific spirit, or have you made up your mind that something you have been taught must be true? And, now, are you determined to prove it so by bending every fact in history to your preconceived notion? Brave the facts unflinchingly, if you really want the truth.

It would seem that most of Jesus' disciples were sensitive, if there is anything in the power of thought and spoken words. Who knows but the firm declaration that Judas would betray him, and Peter deny his master may have had the effect to bring these results. Then again in your conclusions (which, by the way, you came to before you began the study) do not forget that the testimony of these disciples, who could not keep awake when their master in agony requested them to, and who throughout the final scene stood "afar off," would not be taken in any court of law to-day. Then perhaps it has not occurred to you to wonder how (if the disciples were dead with sleep, and Jesus away by himself) they could tell just the words he spoke in his agonizing prayer. I remember when a child, when reading stories where people have died all alone, their very words being given, how any one could tell what was said under such circumstances. I am not through questioning yet. Several questions must wait over.

SARAH A. HARRIS, F. T. S.

Berkeley, Cal.

## "The Vedas."

EDITOR OF GOLDEN GATE:

A romance by W. J. Colville, published in your issue of May 11th, contains the following sentence: "Now, there is nothing in the Vedas that we do not find in the New Testament also." Although this sentence may or may not express the opinion of the author, it tends to mislead your thoughtful readers, to whom the real facts in the case may be of interest. These facts are that the ancient Scriptures of the East, Vedas, Upanishads and so forth, do not treat of ethics alone. Unlike the New Testament, they are largely concerned with the behavior of natural forces. The great (so-called) discovery of our century, the correlation or conservation of force, is there very plainly described; also many other natural phenomena,

among them the behavior of electricity, proving that these books deal as much with science as with religion, for, to the East, the two were one, cemented by a knowledge of that eternal substance in and through which all changes or phenomena took place, as the Aryans believed. In this way their scriptures came to contain natural and scientific facts not to be found in the New Testament and of which modern science is not always aware; many students and orientalists of Western nations attest this in their renderings of these ancient books. Hoping that you will kindly find space for this correction, I am,

Truly yours,

JASPER NIEMAND.

NEW YORK, May 23, 1889.

## "Has Christ Come, or Look we for Another?"

EDITOR OF GOLDEN GATE:

The Sunday Oregonian yesterday had a long article giving an account of a man "East of the mountains," who claims to be the "very Christ" who came on earth over eighteen hundred years ago, and according to the narrative, he seems to be a wonderful man. I need not go into particulars in regard to this man, neither shall I affirm or deny the works that this man claims to do. If one-half be true as stated, he shows wonderful powers, and furthermore, he has many followers who implicitly believe him to be Jesus of Nazareth. The writer of the article claims that he bears the exact image of the portraits of Christ by the great masters. (They do not undertake to prove that any of the old portraits are genuine likenesses of Christ.) But the question arises, Who and what is this man?

It has been written, "Judge not, lest ye be judged." I should therefore pass no judgment, but I do hold that by these points we shall know them. Leaving out this individual character, I hold it to be quite possible that there might be any number of persons who could so live and discipline themselves that they might, of a truth, represent themselves to be the very Christ, and every one who has made Spiritualism a study can comprehend my meaning. To be brief, "God is a Spirit," "God is Spirit," "I and my father are one," "My father and your father," "My God and your God," "He that believeth in me the works I do, he shall do also and greater, for I go to my father (Spirit)." I might quote many more passages, but I think I am understood.

It is a well-known fact in physiology that we bear in a high degree the outward image of the indwelling Spirit and the purer lives we live the more beautiful become our organisms, and vice versa; therefore, if one lives the life, assumes the character of a high and holy person for a number of years, he may become the representative in fact of the character he assumes; especially, if he be in word, in thought, in deed, in truth, genuine in his assumptions. I have long been persuaded (convinced) that Christ's second coming will be spiritual, and thus the New Jerusalem coming down out of Heaven as a beautiful city, is but a symbol of a spiritual constitution, and thus we are living in that age of the world when that event is to take place; in fact, is taking place. Therefore, let every one who has seen the light, strive to conform to the order of their lives that their bodies may be a fit temple for the indwelling of the holy Spirit knowing that great will be their reward.

C. A. REED.

PORTLAND, Or., May 26, 1889.

## Off for the Gold Fields.

EDITOR OF GOLDEN GATE:

A word by way of jottings from this part of the vineyard, to which place we have carried the gospel, may not be amiss, especially to the friends of Mrs. L. S. Bowers, who left our city this morning on the four-horse coach line, thrice doubly armed for the gold fields of Santa Clara. Mrs. Bowers is one of them, and is bound to make herself useful in not only locating mines, but she always leaves a pleasant impression on all who visit her. May success, prosperity and happiness attend her.

Respectfully,

MRS. J. M. KELLOGG.

ENSENADA, Mexico, May 22, '89.

The old argument from design in Nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. There seems to be no more design in the variability of organic beings and in the action of natural selection than in the course which the wind blows.—Darwin.

## FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 28, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, — dollars."

## THE STAR OF PROGRESS.

Liberal, Progressive, Spiritualistic.  
Published semi-monthly, at Liberal, Mo. Terms, per annum, \$1.00.

## A Word to Non-resident Owners.

EDITOR OF GOLDEN GATE:

J. J. OWEN—Brother:— I presume Brother Williams has already written you regarding the project of asking of the lot owners, and especially those who do not live here, for a donation of five dollars each to build a place where we can meet every Sunday, if for no other purpose than to concentrate our forces, both for work or play, as well also for a library and reading room. My books having arrived, they are all enthusiastic over a room for utilizing them in. Of course we who pioneer, and live here, and improve in every way possible, which all are doing, we enhance the value of lots owned by non-residents, and don't you think it would be reasonable, to say the least. Mr. Williams (generous soul that he is) offers two lots for the purpose any where in the tract, and then when we get rich we can sell it and put the proceeds into a better one, or do whatever a majority sees fit. Our books are all in a fine condition. They consist of one book of each kind in D. M. Bennett's Publishing House in New York. When he went to prison he gave them to me, as he said, in "part pay for what I did for him (in a financial way) during his eleven months' imprisonment." So you see they are all new. I expect to enlarge it right along by begging, and to-night received a reply to my first beg in a donation by Dr. E. B. Foote of New York, of his "Plain Home Talk," a three-dollar book, and also his *Health Monthly* regularly. . . . Well, Summerland is a blooming success, its enemies to the contrary notwithstanding. I do sincerely hope you will see this matter of inviting the vacant lot owners to assist us in building a small building, as we do.

Most sincerely,

O. K. SMITH.

SUMMERLAND, CAL., May 15th.

## MARVELOUS CURE.

EUREKA, Kansas, Sept. 5, 1886.

DR. J. S. LOUCKS—Dear Sir: In justice to you, and the cause of humanity, I will say that my wife's health is so much improved that she feels that she is entirely well. She commenced your treatment in December, 1885, after a sickness of nine years, which sickness grew in severity as the years went by until she was a mere wreck, and given up by the best physicians. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter that you published of date January 10, 1886, is the best statement possible for me to make of her case up to that date, as her feelings are there described in her own language, and at a time when her sufferings were the most severe. You are at liberty to here republish that in connection with this. (That letter appeared in last week's G. G.) And in conclusion we are both of us only too glad to be able to state that she has continued to improve from that time to the present. And we will cheerfully recommend to all those that are suffering Dr. J. S. Loucks and his band.

Yours for the truth,  
A. M. and E. J. STODARD.

## ADVERTISEMENTS.

## GRAND CONCERT!

—AT—

## College :-: Hall!

106 McALLISTER STREET. ●●●

FRIDAY EVENING, JUNE 7, 1889,

AT 8 O'CLOCK PRECISELY.

## PART I.

1. Piano Solo—"La Source,".....Blumenthal Mrs. V. R. Shipley.
2. Song—"Anchored,".....Watson W. J. Colville.
3. Song—"Marguerite,".....White Miss Bertha Wadham.
4. Recitation—"The Old Violin,".....Thomas Miss Estelle Foster.
5. Song—"Thou Everywhere,".....Lachner Mrs. L. P. McCarty.
6. Violin Solo—"Bella Bocca,".....Hoffmann Master Abie Weisblut.
7. Song—"Fishing,".....Beautemps Mme. Marie Bishop.
8. Recitation—"The Spider and the Fly,".....(in costume) Misses Mabel Van der Zweip and Adelina Hoffmann.
9. Song—"Waiting,".....Millard Miss Nellie Sylvie.

Impromptu Poem.....(Subjects to be chosen by the audience) W. J. Colville.

## PART II.

1. Piano Duo—"Hungarian Dances,".....Brahm Fraulein Lange and Mrs. Shipley.
2. Song—".....Mrs. Kendall.
3. Song—"The Golden Eventide,".....Pinsuti W. J. Colville.
4. Violin Solo—"Last Rose of Summer,".....Master Abie Weisblut.
5. Song—"She Wears a Rose in Her Hair,".....Turnbull Mme. Marie Bishop.
6. Piano Solo—"Fantasia Impromptu,".....Chopin Fraulein Katarina Lange.
7. Song—"Bedouin's Love Song,".....Mrs. L. P. McCarty.
8. Recitation—"A Young Boy's Idea of Great Men,".....Miss Lydia Thompson.
9. Vocal Duo—"Trumpet and Drum,".....Pfeiffer Mme. Bishop and W. J. Colville.

Closing Address of Goodwill,.....Mrs. Josephine Wilson

Tickets, 25 cents. Proceeds to be donated to the fund for sustaining the work of the College.

## PROFESSIONAL CARDS.

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Box 443, Leadville, Colo.,  
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## ADVERTISEMENTS.

JUNE 9th. — 1889 — JUNE 30th.

— THE —

## California :-: Spiritualist's

## Camp-Meeting ASSOCIATION!

— WILL HOLD THEIR —

## Fifth :-: Annual :-: Meeting!

— IN —

SAN FRANCISCO.

Commencing Sunday, June 9, 1889,

Continuing over Four Sundays.

## LOCATION.

As formerly the meetings will be held in the large Tent of the Association, which will be erected on the West side of VAN NESS AVENUE, near Market street. A place easily reached from all points of the city by lines of cable cars.

## OFFICERS.

I. C. STEELE, : : : : President  
MRS. EGGERT AITKEN, Vice-Pres't  
MRS. S. B. WHITEHEAD, Secretary  
G. H. HAWES, Corresponding "  
C. E. ELIOT, : : : Financial "  
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As in former years, the platform will be occupied by able speakers and the most popular test mediums that have ever appeared before the public. The management take great pleasure in presenting the following

## PROGRAM.

Sunday, 11 A. M., 9th, Lecture by Mr. W. J. Colville; 2 P. M., Lecture by Mrs. Carrie E. Downer; 7:45 P. M., Lecture by Mr. Chas. Dawbarn.  
Tuesday, 2:30 P. M., 11th, Short Address by Mrs. E. B. Crossette, and Conference; 7:45 P. M., Lecture by Mr. W. J. Colville.  
Wednesday, 2:30 P. M., 12th, Lecture by Mrs. Carrie E. Downer; 8 P. M., Tests by Mr. John Slater.  
Thursday, 2:30 P. M., 13th, Answers to Questions by Mrs. Addie L. Ballou, and Conference; 7:45 P. M., Lecture by Mr. Chas. Dawbarn.  
Friday, 2:30 P. M., 14th, Answers to Questions by Mr. W. J. Colville; 8 P. M., Literary and Musical Entertainment.  
Saturday, 2:30 P. M., 15th, Lecture by Mrs. Addie L. Ballou; 7:45 P. M., Lecture by Mrs. E. B. Crossette.

Sunday, 11 A. M., 16th, Lecture by Mr. W. J. Colville; 2 P. M., Lecture by Mr. Chas. Dawbarn; 8 P. M., Tests by Mrs. J. J. Whitney.  
Tuesday, 2:30 P. M., 18th, Answers to Questions by Mrs. Carrie E. Downer; 7:45 P. M., Lecture by Mr. Chas. Dawbarn.

Wednesday, 2:30 P. M., 19th, Answers to Questions by Mrs. Addie L. Ballou, and Conference; 7:45 P. M., Lecture by Mrs. Carrie E. Downer.  
Thursday, 2:30 P. M., 20th, Short Address by Mrs. E. B. Crossette, and Conference; 8 P. M., Tests by Mr. John Slater.

Friday, 2:30 P. M., 21st, Children's Meeting; 7:45 P. M., Literary and musical entertainment.  
Saturday, 2:30 P. M., 22d, Lecture by Mrs. E. B. Crossette; 7:45 P. M.

Sunday, 11 A. M., 23d, Lecture by Mr. Charles Dawbarn; 2 P. M., Lecture by Mrs. Addie L. Ballou; 7:45 P. M., Lecture by W. J. Colville.  
Tuesday, 2:30 P. M., 25th, Conference meeting; 7:45 P. M., Tests by Mr. John Slater.

Wednesday, 2:30 P. M., 26th, Lecture by Mrs. Addie L. Ballou; 7:45 P. M., Lecture by Mrs. Carrie L. Downer.

Thursday, 2:30 P. M., 27th, Answers to questions by Mrs. E. B. Crossette, and Conference; 7:45 P. M., Lecture by Prof. W. H. Holmes.  
Friday, 2:30 P. M., 28th, Short address by Mrs. Addie L. Ballou, and Conference; 8 P. M., Literary and musical entertainment.

Saturday, 2:30 P. M., 29th, Lecture by Mrs. Carrie E. Downer; 7:45 P. M., Lecture by Mr. W. J. Colville.  
Sunday, 11 A. M., 30th, Lecture by Mrs. E. B. Crossette; 2 P. M., Lecture by Mr. Charles Dawbarn; 8 P. M., Tests by Mrs. J. J. Whitney.

## MUSIC.

The Musical Department and the Friday evening Entertainments will receive special attention, and be made an enjoyable part of the exercises.

## ACCOMMODATIONS.

There will be no camping upon the grounds. In close proximity good board and lodging can be obtained at reasonable rates.

All strangers from abroad are cordially invited to unite with us in this prominent spiritual event of the year, and feel they have a home among us. This is the first time the State Association has pitched its tent in the great metropolis of the Pacific Coast, and a large attendance is expected, with an outpouring of spiritual blessing from the hosts of light.

## ALL ARE WELCOME!

For further information, address the Corresponding Secretary,

G. H. HAWES,  
320 Sansome St., : : San Francisco.

## PUBLICATIONS.

## A New Departure!

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

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ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this

[TITLE PAGE.]

## SPIRIT EONA'S LEGACY TO THE

## WIDE WIDE WORLD:

## VOICES FROM MANY HILL-TOPS,

## ECHOES FROM MANY VALLEYS.

— { ON THE } —

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Has found its way to England and Germany, and is on sale in Madras, British India, by ..... Kalam Bros. In Melbourne, Victoria, by ..... Mr. and Mrs. S. A. Morris In Auckland, New Zealand, by Mr. and Mrs. Geo. Chalney

nov 26

## NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 907 1/2 and 913 1/2 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 106 McALLISTER STREET—W. J. Colville lectures every Monday, at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held on the second and fourth Sundays of each month at 106 McAllister street, at 7:30. Earnest inquirers cordially invited. COUNCIL G. G. OF THE T. S.

SPIRITUAL CIRCLE OF HARMONY IN ST. GEORGE'S HALL, 209 Market street, between Fifth and Sixth streets, Sundays, at 11 A. M. and 7:30 P. M. Every body invited. Perfect liberty for all to participate. Mrs. F. A. Logan, presiding. Admittance, 10 cents.

LECTURE TESTS AND SPIRITUAL HEALING, by Mrs. Edith E. R. and Dr. J. R. Nickless, of New York, at St. Andrews' Hall, No. 111 Larkin street, every Sunday evening, until further notice, commencing March 30, at 7:45 o'clock. All are invited; seats free.

W. J. COLVILLE LECTURES EVERY SUNDAY in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist, Prof. Eckman; soprano, Mme. Marie Bishop. Everybody invited.

CHILDREN'S PROGRESSIVE LYCEUM MEETS every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Get off at Center street station. Strangers and friends always welcome.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 35 Eddy street. Speaking and platform tests by the best mediums at every meeting.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M.

## Advice to Mothers.

Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for all those troubles, whether arising from teething or other causes. Twenty-five cents a bottle.

PHOTOGRAPHS of Madame Blavatsky with autograph, are now on sale, the proceeds to be given to Theosophical work. Price, \$1.50; mounted, \$2.00. Send orders to Countess Wachtmeister, 17 Landsdown Road, Holland Park, London, W. England. mar16-2m



(Written for the Golden Gate.)

## Theosophy, its Leaders and Followers.

BY ALLEN GRIFFITHS, F. T. S.

Man is so constituted that he is dependent upon two extremes which meet and blend in himself. In all nature the lower is dependent upon the higher, and the higher rests upon the lower up from which it has risen, and is itself low as compared with a higher relative to itself. Nature unassisted, surely fails. Unless higher orders of existences reach out and give aid and assistance to the lower, not only do the lower languish and fail, but the superior stagnate and cease from further progress. This is an inexorable and immutable law which prevails throughout the whole realm of nature and not less in the domain of man than in other departments which, aggregately, constitute the Cosmos. It is the fiat of Universal Unity, which is the supreme reality in which all phases of manifestation take origin and but show forth the large as mirrored in the small, the Absolute One differentiating and expressing in the All. Not in one manifestation is contained all but in potentiality, which, vested with infinite capacity for development is destined to realize totality of being. Not by leaps and starts is the goal attained, but rather attendant upon slow, and steady, and sure advance along the line of evolution from the small to the large, from the low to the high. This endless coil formed of myriad strands of events, changes and transmutations it is which constitutes eternity and of which all forms and phases of being, organic and inorganic, living and dead, seen and unseen, what has been and that which yet shall be, are dwellers and sojourners whose destination is the Infinite. As all are indissolubly connected, so are all one in true purpose and object. As all are not equal in point of development and actuality, but are in potentiality, so the degrees of actuality are the manifestations that occupy each niche in universal, all-including space.

"As above, so below," and vice versa. In the domain of man this same one law operates with equal potency and exemplifies itself in the manifold states of human existence. Here, more perhaps to ordinary comprehension, do the grades which mark development evince themselves, for to the average man is known and acknowledged the differences which distinguish mankind one from another. He has not to stop and think to know this difference exists, for it is patent and he instinctively feels that he is in truth, inferior or superior in some degrees to an given other of his kind. It is so, and is in accordance with the universal law. In the wide distinction which exists between mankind as individuals, rest the causes which produce leaders and directors and whom he, the individual, recognizes and obeys because in them he perceives that which he has not himself as yet attained, but which may become his through self-exertion aided by their guidance. True leaders of men are not made but exist and are chosen, and maintain their influence, for no other reason than that they have that in themselves which is the rightful possession of those whom they lead, and also that they impart their knowledge to fitted followers and thus ultimately bridge over the breach which would have else ever remained open and prevented the rise of the lower. Nor do the leaders fail of an upward progress by their apparent halt and lingering with the lowly, for they in turn are followers in the train of yet higher minds, who, still again, are guided. False leaders come and go; only the true remain, only those whose largeness is so full that they must ever impart it to their less favored brothers that all become uplifted and in approachment nearer to the common goal.

Should you choose a leader, would your choice rest upon a shouter with loud and brazen voice who, with flaming advertisement of gaudy colors to attract attention of the ignorant and credulous, cries on the public corners the merits of his spiritual wares; or, would you rather select that one of a calm and brave demeanor whose real merit is true knowledge and persevering faithfulness to impart it to those best fitted to receive, and only for the end that they, and both of them, be benefited? There never yet was a pure and holy thing but existed, as well, its counterfeit—strange fact that the last is always labeled with the virtues of the first, the easier to deceive the unwary.

But the Truth always remains unstained and pure and is independent of all leaders who are but its exponents, and however much they may change or fall away from its behests, it is yet impossible that the Truth can be altered or affected one whit. Truth is Truth to him who has become it, entirely independent of the medium through which it reached him and, on these higher planes, he to whom an alleged truth is true only or largely because of the authority of its source, is not sure founded, but wavers with each change of the source and is thus tossed about in a broken sea of doubt and insecurity; his fate rests in the hands of some one or some thing apart from himself and he is thus not master of himself but the servant of his own false position.

But there is another aspect of this question. He who has received that from a given source which is found to be true as verified by his own experience, pursued in the light of fair and impartial examination and trial extending over a considerable

period of time, that one is warranted to impose confidence in the source to the extent, at least, of his own investigation, and also to continue upon the same line particularly when each succeeding step as it is taken proves the entire reliability of that source; and, furthermore, one is justified under these circumstances to accept much as truth which is yet to be demonstrated, for at any time that he discovers error he is at liberty to reject it; of truth, is in duty bound to do so.

This, it is claimed, is the relative position of the Leaders of the Theosophical Society, notably, Col. H. S. Olcott and Mme. H. P. Blavatsky, and Theosophists. For years both Founders of the Society have been prominently before the world as head and front of the movement, openly and publicly, in the press and on the platform and in other ways and, in fact, it is mainly through them that Theosophists have received what they possess, many having at first accepted the teachings only as a working hypothesis, which when verified by actual test and experiment, have been finally accepted and incorporated in their own lives and these last have now become the body that is known as the Theosophical Society whose main and principal object is to labor for the uplifting of mankind without respect to race, creed, sex, cast or color. At no time have the Founders of the Theosophical Society arrogated to themselves originality of the truths given out, or that they were entirely new, but have always openly proclaimed that they were simply chosen by those higher than themselves, the Adepts, to transmit that knowledge the reception of which a portion of the world had now become partially ready. Furthermore, they have repeatedly stated that they, in themselves, were not, nor were any other persons, absolute authority; nor that they, nor any other persons, were an embodiment of Theosophy, for Theosophy is not less than all-including in the sense of containing all. They have always asserted that each individual contained potential within himself all held by the highest, if by self-exertion, right knowledge, pure motive and proper guidance it was developed, and they have constantly worked to the end that all be induced to so develop themselves, never refusing all assistance in their power to help those who made effort to help themselves. They have worked and are now working along these lines, being assisted by those who have identified themselves with them, unselfishly and unremittently, looking for and expecting no reward or recompense such as known to ordinary man, but realizing that the highest and noblest use of life is to spend it in continuous effort to elevate humanity.

In this work they have always attacked cant, hypocrisy and fraud whenever and wherever found, sparing when possible the individual, but not shrinking to denounce and expose him when necessary to uphold the right and warn and save the unwary from the traps of designing and unprincipled men whose main object was to first despoil their victims and then desert them. They, neither of them, have ever engaged in any work, or lent their influence to any movement, whose tendency was not to elevate the individual and the race. That their methods, peculiar often to themselves, have not met with the approbation of those whom they in the pursuit of this end necessarily attacked, goes without saying. They have been antagonized and bitterly opposed by the adherents of egotism, selfishness, self-righteousness, dogmatism and indolent conservatism, and have often been so maligned, traduced and misrepresented with such apparent honesty that even some Theosophists have for a time had their faith shaken; but, in every instance where strict and impartial investigation was had, the Founders came out unscathed and were justified in their course. It has always been the fate of the leaders of all reforms which have attacked the evils inherent in the social, political, religious or scientific world, to be at first denominated cranks, fanatics, bigots or devils in disguise. But the Truth has invariably prevailed and the expounders, anathematized at first, subsequently came to be regarded as saviors and saints.

The case of the Founders and leaders of the Theosophical Society has not proved an exceptional one, but adds one more instance which will ultimately result as have the others—first damned, then blest. That these same leaders are not perfect, is a fact; if they were they would inhabit a sphere far removed from this earth. They are mortals with human failings much like other human beings with this vital difference; weak and imperfect they are, but earnestly striving out of that weakness and imperfection to mould strong and perfect lives, their supreme object being to elevate themselves by raising all others of their kind. Nor have they ever claimed immediate and entire success either for themselves or the cause they serve, the elevation of humanity through eradication of its selfishness and ignorance; nor prophesied a sudden dawn of that millennium which has been the objective goal of all servers of mankind; but, on the contrary, have repeatedly reiterated that that event was yet in a distant future the accomplishment of which would be preceded by long years of arduous toil and labor by themselves and their helpers, neither of whom could ever expect to share its blessings, for long before its coming they will have passed from the scene of action. This is their greatness and grand virtue, that they labor for the attainment of that which others, not themselves, will enjoy. Is wealth, power, fame, that most shadowy of all illusions,

or all that earth holds to bestow, comparable to the exalted purpose of lives thus spent? What gain have the laborers for humanity not refused solely that all gifts of men would but retard, not advance, the Great Cause! Under the flags of all nations they serve; in the name of the One Truth which is the essence of all religions, the savoring element of all philosophies and isms, they ceaselessly labor that it shall finally triumph.

Theosophists have largely taken the cue for their own lives from the spirit and motive of their leaders; not always blind to their human failings and imperfections, the outgrowth of but partial knowledge and fleshly environment, yet they are fully awake and would profit by the example of abnegation and self-sacrifice, the perseverance and continuity, the never-failing loyalty of lives devoted to the attainment of that highest object within the possibility of finite beings. These, their virtues, would all true Theosophists adopt and assimilate as their own, with a kindly charity for their imperfections in that they are yet human, but actuated by an unswerving purpose to become divine.

Nor, yet, is any finite one an exemplar in all things for man to imitate, for, residing in his own true being is the one grand pattern, oft hidden and obscure, but yet there in all perfectness if he will delve it out, after which he has first and foremost to mould the outer man so that a blending of the two creates that higher, the Archetypal One. First, then, himself he has to purge of all that lower nature, the base and earthly affinities which hold him down and bind with heavy chains that with the load he can not rise, so that, relieved of false burdens he may attain his own ideals which, when attained, become wings for the reaching of yet higher planes. Each man knows of spheres that transcend his present place and, would he think, still knows that to vainly view them from afar is but an idle dream, for to attain one must needs be fully awake, aroused and straining every power, else present bonds of custom, habit and the fleshly sense will enthrall and thwart his upward progress so that he fail and only share the common lot.

You, who have advanced an initial step toward the deeper mysteries, heed well the warning that a common failure does not claim you; that indolence and weakness, those two in one, do not hold you helpless and paralyze the energy of your awakening inner life. The past does still exist and exerts to bind and enchain; aye, more, has risen to plunge you lower than your former level once you loose the grasp on self or waver from the balance that alone can sustain—THE MOTIVE. Unseen powers are now aroused that wage for very self-existence and the battle-ground is even within your own inmost heart. The contest is unseen, the result for you will extend along the ages. You have chosen to face the light, its beating fierceness must not daunt; and it will grow fiercer with each step that widens space between yourself and all others until, at last you know that you stand alone in the very midst of a crowded universe, yet not alone, but attended by all that lives which sweep along in a silent and awful wave. But there is an unheard music in that voidless silence, and a glorious gladness borne upon the bosom of that on-moving wave for those who overcome; and, on that resurrection morn, the Easter-tide of an eternity, the Sons of Conquest will swell an anthem whose echoes shall fill the farthestmost of the ever-boundless spaces.

SAN FRANCISCO, May 24, 1889.

YOGIS.—The Eastern traveller and historian, Maurice, tells the following experience with an Indian Yogi: "The old man said, 'If you will take your seats I will say my prayers; then I think I shall have power to move any object in this room.' He prayed. I saw on the table a manuscript book, also some peacock's feathers. Having gone through the prayers, and burned incense, 'Now,' said he, 'I have the power to move by my will. If you will please to call it, I will command anything in this room to move.' I said, 'Will you please to move that book on the stand?' He pointed to it, and said, 'Come this way.' The book trembled, fell to the floor, and slipped along the floor to his feet. He told the feathers to come. They leaped around the room. I was astonished. I said, 'Tell me how you do this.' He said, 'You, an enlightened man, ask a poor Brahmin Heavens how he does this! I believe in Brahman, the one living and true God. He moves all material things, and just as far as I become Brahman-like, just so far as I control my passions, subdue my earthly nature and live in the divine, in the same ratio have I power to move anything within the range of my voice or my radiations. And so,' said he, 'by prayer, by holy life, I obtain this divine power from Brahman.' And then he told me how he lived—about his bathing, about his food, about his prayers—a most devout life."

Don't you think it is extravagant, Henry, to pay \$50 for a diamond ring for your wife? Not at all; you seem to forget how much I shall save on her glove bill.

I have long since ceased to ask the world's leave to say what I think, and what I believe to be useful to the public.

Many a man forgets his evil deeds so swiftly that he is honestly surprised when any one else recalls them.

A wise man's day is worth a fool's life.

## Certain Facts.

EDITOR OF GOLDEN GATE:

In your issue of May 11, 1889, an article, by W. J. Colville, contained the following statements (p. 8, 2d col.), viz:

(a) "Races of Mahatmas may have spent ages in ferreting out the truths of the universe, but their existence is not positively known to Buddhists."

In reply it may be said that while all Buddhists do not know of the existence of such Great Beings, a number of very learned and prominent Buddhists have recorded the fact, in the *Theosophist* and elsewhere, that such Beings are known to them. Moreover, in all parts of India and Thibet, Mahatmas are admitted to exist. A second statement is:

(b) "When Edwin Arnold revisited India . . . he held conferences with the Buddhists of Ceylon. . . . Conversing with them of the Mahatmas, he was told that the priests knew nothing of such people. They could not be found."

This incident is not quite correct: In "India Revisited," Arnold relates a conversation between himself and the High Priest Sumaungala, in which he inquired concerning the existence of Mahatmas, and received from the High Priest an evasive reply to the effect that no such men existed. It is to be remembered that in the East these Great Beings are not regarded as mere men. Moreover, the Hindu and Buddhist never converse frankly upon such subjects with foreigners, in fear of profaning a subject regarded by them as sacred. In consequence, they take advantage of any loop-hole to avoid a direct reply. In an article in the *Revue Belgique*, by Count Gablet d'Alviella, and quoted in *The Theosophist* for March, 1885, the count says: "Those Arhats, or Arahats, are found in Thibet, and Col. Olcott says that what little of real Buddhism he knows he has learned from one of them." He also says that the High Priest Sumaungala told him "that the only adepts of the secret science know the true nature of Nirvana."

Here we have an admission of a belief in the existence of Mahatmas from the same High Priest, who, moreover, worked in full and kindly accord with the Theosophical Society, founded under the direction of the Mahatmas, which he certainly would not have done had he disbelieved the truth of the above claim for that society.

May I beg sufficient of your space to set these facts before your readers? Thanking you for your liberal efforts towards Truth, so evident in your journal, I am, Sincerely Yours,

I. CAMPBELL VERPLANCK.  
AEOLA, PENN., May 20, '89.

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## MISCELLANEOUS.

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## Letter From Mrs. E. A. Hammatt.

EDITOR OF GOLDEN GATE:

Enclosed I send \$2.50, price of your paper for one year. I am told that you are to arrange for speakers for the state meeting, and I wish to call your attention to my necessities, also to enlist your sympathies and assistance, aiding me to place myself in proper position before the world with my work.

Not reading the papers, and being isolated most of the time, I knew but little about the Summerland project, until I went to the picnic, and never dreamed of being at all out of place with my little work there, and wanted to contribute my mite to the entertainment, and advance my cause at the same time. Conditions proved fatal to what little efforts I was able to make, and I could not do myself or my work justice. I am coming up to the State meeting, and I want in some way to make known my wants and my work, and get what aid I can. I was told after the meeting was over at Summerland, that it was thought I was trying to run opposition to the Summerland project. I was surprised at it, for in reality, if there is any opposition, it is Summerland running opposition to my project; but I say it is neither, for I did not know what you were going to put there. My medium's home was talked of nearly five years ago by my guides, and plans have been maturing ever since, and three years ago last fall I stood in Chicago without a dollar, and by the assistance of my spirit guides, have got the foundation laid for the medium's home.

The grounds have been located and secured for nearly two years. I wanted to open it in a small way entirely myself, but cannot do it on account of financial depression of the country. How I came to want to establish a medium's home, may not be known to you. I was over thirty years a strong Spiritualist before I came to the sensitive state called mediumship, and believed I never could be a medium. Many phases came all at once. I was at that time in financial distress, with an aged, sick mother to care for, with enemies to Spiritualism in my family, and one member, a daughter, had just joined and married into the Catholic church. When I came to mediumship in Oakland, I was very happy, until I tried to use my mediumship for others, and then could get nothing but lies. I soon found that Catholic priests and other enemies to Spiritualism were around me; that my only protection lay in a spirit daughter. Through being injudiciously controlled, and the prejudices of my family I was thrust into the Insane Asylum at Stockton, to remain there the balance of my life, as the daughter who put me there supposed; she was from the East and a Christian.

After using up what little effects I did have, and unhousing my poor mother, she left her to the mercy of strangers, and went East again and never even came to see or inquire of my condition or welfare. Four long months I suffered, not knowing that I should ever be free, a prisoner but not a criminal, and when I saw others there for a long time who were also mediums, what hope did I see, knowing that few in comparison, ever were discharged because they can't be cured, and mediumship becomes extinct with medicine, and that new buildings for receiving the insane being erected and new additions, I saw but little hope, for say what I would, however rational, it was ever listened to as the emanation of a diseased brain; that I myself was extinct, knew nothing. Thanks to my dear daughter Crissy and my willingness to obey her, feeling that she was true to me, I at last escaped.

But was my so-called insanity gone? I answer, no; and I was a wanderer for the balance of two years, constantly obsessed by not only Catholic spirits but by all classes of evil spirits, with the good trying to hold them back, the evil trying to destroy me and my mediumship. On one occasion I did nearly pass to the spirit world by their obsession power on my body, and when I declare that obsession is true, I know from actual facts of experience whereof I speak. There are a good many in your part of the State who know of my case, but not all the particulars.

This earthly sphere is filled with both the evil and the good, but the bright spirit world or Summerland of the future, has only the good spirits; and while we dwell in this world we can never be free entirely from evil influences coming in contact with us, and it is the work of the good to protect us as well as they can from the evil influences.

At the expiration of about two years I had received and began to appreciate a knowledge from the spirit world of how to protect myself from the control and annoyance of this evil, promiscuous crowd of spirits, and as I appropriated the knowledge, I found it correct and I became freed entirely; and under the protection of a bright band, of whom my daughter Crissy is the leading control and is a very bright spirit. My guides then showed me that as I had been protected myself and helped, I must be an instrument to aid others to be free also; that many might go forth prepared to labor in the field of truth that the world might be liberated from error, and lifted out of and above the cesspools of earth life. I have pledged myself to the spirit world to assist them to accomplish the work they desired, and have done all I could with my mediumship, scattering the seeds of truth and crumbs of comfort all along my path,

sometimes without money or price, and to establish the home desired. My home is to be especially adapted to the cure of obsession, and assistance in the development of mediumship, fitting and preparing the medium to receive the highest light of truth, and how to go forth and disseminate the same. This is a specialty of my work, and I know how to erect a home so as to keep out the obsessionist spirit and give the good an opportunity to organize in power.

Some Spiritualists are foolish enough to say, "like attracts like," but by the time such have been open with their ears and eyes to this earthly spirit life they will learn that evil seeks out and fights to destroy all good it does not understand or affiliate with, still clinging to their preconceived ideas through past education and past life. The lowest cannot instantly become into the full light of truth and must roam in the earthly sphere until they are lifted by the angels higher. It is not the mediums who are before us in the world well protected that so much need the aid of a medium's home for a time, as those who are isolated in sorrow, being mediums, but not able to be mediums before the world. This class I want to help, and also to combine with it the aged and worn out and sick mediums.

The Summerland sanitarium and the Hammatt Villa Park and medium's home, will never be able to meet the necessities of the case throughout the United States. Many other homes must follow in our wake to lift our chosen ones out of sorrow; I am not now giving my attention to the bright side of Spiritualism and mediumship, but to the sorrowful side, to help it into the light and joy that the future of our world may be benefited thereby. Mine has been a hard, desperate struggle for the truth vested in me to benefit the world, and I ask you, in the name of truth divine, and the desire of the pure, bright angels, to lend your sympathies in behalf of my beneficent work. A few words of commendation from the lips of those in high places can move mountains and place them beneath the seas, and spread out valleys and plains gorgeously decorated with the fairest of flowers.

I was asked by several to join Summerland and build my home there; my reply was that it, with all the other issues there, would be too limited, and would bring conditions detrimental to both projects. I have a beautiful 160 acres, all of which can be used for building purposes, and a thousand acres more can be added in time, adjoining; and although Summerland is beautiful and just the spot for which it has been selected, mine is fully as beautiful, though different. To place this work properly before the whole United States, I am under the necessity of having from five to six hundred dollars, which I am trying to gather from the friends of the cause of Spiritualism. To do this, it is necessary that I meet with the spiritual faction wherever they convene, and shall visit the State meeting at San Francisco.

I am not desirous of winning laurels of the platform character, but would like to fall into my own niche and represent my own work in some way at the State meeting, and get in part, if not all the aid I need to set me right.

I have three original songs that are liked very much, that might be introduced in conference meetings, and I may get more new ones from the spirit world, as that is what they are able to do with me, and under good, harmonious conditions, can render them very well. The one I sang at the picnic I would like to sing at the close of my remarks, should I be permitted to make any. I would like to become a member of the State Meeting Association, and shall do so as soon as I receive the address of the Secretary.

Feeling that your noble soul will see that many good works are necessary in the world, and that all can be carried forward without jostling each other detrimentally, and that you will feel interest enough in my good work to bid it God-speed and add your little mite in commendation, that it may go forth and be a blessing to the world; and all I ask aside from this is besetting time and place at your State, or I should say, our State meeting (for I should have been with it every year had conditions permitted, and my heart is with every good work throughout the land).

Please let me have a word of comfort from you at your earliest opportunity, that I may not feel the tears of the spirit world, as I did Sunday afternoon at Summerland, for conditions which were wholly unavoidable on the part of anyone at that time. Otherwise, I enjoyed the picnic very much every day, and came away feeling very happy that I had been there, and hope I may go again. I would really like to have a lot in Summerland, as a place of occasional resort, but cannot tell now whether I will be able to have it.

I have written you at considerable length, deeming it necessary to make myself fully understood; therefore, please excuse digression upon your time and patience, and accept my best wishes for your future welfare.

Fraternally yours for the truth,  
MRS. E. A. HAMMATT.  
SAN BERNARDINO, Cal., May 24, 1889.

A Republican farmer in Western Iowa in a desperate frame of mind wrote to a relative in Marion county, asking what could be done to make a living—that his farming only brought him into debt, prices were so low. His friend is a Union Labor Greenbacker, and replied to the point: "Your idiotic votes have ruined everything but the postoffice business. Go for a postoffice."—*Kansas Commoner.*

[Written for the Golden Gate.]

## Answers to Practical Questions.

BY HUDSON TUTTLE.

A correspondent asks the following questions, and as they have more than individual interest, relating as they do to the best means of the extension of Spiritualism, I publish the answers, hoping they may call forth thought and elicit further replies.

Do you believe in a spiritual church as a denomination? If so, on what plan would you start and conduct one?

The fundamental principles of Spiritualism are opposed to organization after the models furnished by the churches. They rest on authority, and the prestige of the Old. The new church, if it is called a church, must be an association free, except as the members are drawn together by fraternal attractions. It should be conducted in such a manner as to give every member opportunity to take a part in the exercises. For growth must come from within as well as from without. While the church congregation depends on the minister for moral and intellectual food, the new association ought to depend on its members, and the teacher or lecturer should be a means only for bringing out this latent, internal force.

The progressive lyceum system has, by experience proven of practical value, and may be modified to suit the exigencies of each locality. It is of equal value to old and young, and is capable of being made a school as well as a church. All that is required to start such an association is for those desirous in a certain locality, to meet and organize in the simplest manner, electing presiding officers and a corps of teachers or leaders. Then lay aside envy and petty jealousies, and labor by every generous means, for the advancement of the society, accepting the basic principle, that "doing for others," brings the greatest blessing to self.

Why do not the Spiritualists send forth missionaries into foreign fields, the same as the various Christian denominations do?

The old systems of religion are from without; foreign in their birth and salvation, i. e., moral excellence and religion expressed in the conduct of life, is made dependent on belief therein. Hence, as belief is everything, such systems consistently seek to proselyte and gather into their ranks all who, from conflicting motives, express their faith in the prescribed dogmas and creeds.

The new philosophy of life is from within; the unfolding of the intellect, and not entirely dependent on acceptance by faith.

Growth, development of mind and the refined sentiments are essential factors in the attainment of spiritual knowledge. When we observe the indifference of the masses of people who have had the educational and religious culture of centuries to the great fact of a future life and the infinite consequences dependent thereon, how seemingly incompetent they are to comprehend spiritual truths, the futility of attempting to instruct races deficient in this preparatory culture is apparent.

With the philosophy of Spiritualism there is no urgent call for propagandism as with the old systems. With Christianity, those who are not converted, whether civilized or savage, are doomed to endless torment, from which a profession of belief and observance of certain forms will redeem the fallen spirit.

The Bible commands missionary effort to extend the belief in Christ and his mission. When the belief in a terrible future is swept away, and the next life is regarded as a continuation of this on a higher plane, the appeal to sympathy and the necessity of a church effort disappear.

If missionaries are sent to other hands they must go as educators in all the branches of knowledge, and bring up the understanding of the people as children are brought by the alphabet.

What is more, this new philosophy, having nothing foreign from the normal course of things, i. e., no divine revelation foisted on mankind, commanding belief, may truly call every influence tending to civilize, educate and elevate the races of mankind as its own. Although the missionaries sent over the world by various denominations may not carry the whole truth, eliminating their errors, they exert an educational force and civilizing influence, which, as far as it goes, is for the new philosophy.

The same may be said of even the selfish efforts of trade and commerce, and further, that all these divine influences are leading upward in the direction of normal growth, which is the path of progress, by ways more or less direct to a common goal.

While no effort to enlighten and elevate should be disregarded. The greater opportunity at present is at home, for before the missionary goes ahead he ought to be able to point to his own nation and people as a shining example of the results of his principles outwrought in practical life.

It is a farce to go to the barbarous races with a gospel of love and peace, leaving at home a pandemonium when the strong enslave the weak; when wealth gained by rascality grows plethoric on the wages of starvation, and half the skill of inventive genius is wasted on the engines of destruction. A gospel of love enforced with dynamite and cannon!

When the sun of virtue is set the blush of shame is the twilight. When that dies all is darkness.

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The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 159. Price, \$1. Postage, 5 cents extra.

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[Written for the Golden Gate.]

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Love is that something which contains the universe of worlds. All suns that shine in boundless space, each planet as it whirles.

Athwart the azure tinted skies obeys love's wise command. The smallest insect, as it flies, is guided by Love's hand.

Love calls each being into birth, from molting up to man; it fashions all with full control of nature's secret plan. Life without love has naught of bliss, sad, weary seasons roll.

No cherry lip yearns for a kiss, nor sunshine cheers the soul. Love guides the poet's pen to write, the artist's brush to paint.

It sways the actor and the priest, the sinner and the saint. The soldiers on life's battlefield in every land and age. Against love's arrow finds no shield; love rules the prince and page.

Love which the outcast bears his dog makes him a better man.

Love glows a purifying fire since life on earth began. It will destroy all inbred sin, the germs of truth unfold. Burn and consume all dross within and leave the shining gold.

Love is the talisman that holds man under woman's spell. It is the charm with which she makes his heaven or his hell. But, purer than all else of earth,—one passion born above, A holy thing of heavenly birth, is a mother's matchless love.

Love is the great first cause of all,—this source of all our joys. Has untold treasures yet in store where pleasure never flows. There, love-born, everlasting youth in peace shall reign supreme.

And every soul who lives for truth will find sweet "love's young dream."

Love is Christ's law; the great command taught by your brother true: "Do unto others as you would have others do to you," Must be obeyed, then shall "good will" blend human hearts as one.

Mine will be thine and thine be mine, with heaven on earth begun.

Love is the Over-Soul of life; source whence all wisdom springs. On whom both men and angels call, the Lord and King of kings.

Almighty power, not understood—Creator, Allah, Love—Eternal Good—the Law of Laws—God—Universal Love.

## Death and Life.

[Written for a friend at the death of a little daughter.]

BY LULA.

We have watched the slow November rain  
Drop fast on falling leaves,  
And have thought of death's unresting gain,  
Till scarce the heart believes

That eternal life and love are true  
And seeming death is change,  
And our sight would pierce the mystery through  
That's always dark and strange.

We have seen the roses bloom and fall  
And sadly called them dead  
As they drifted past the garden wall  
In fading gold and red.

But the wafted fragrance in the air  
No earthly eye can see,  
Breathes of risen spirits floating there  
Of leaf and flower and tree.

It enfolds our forms and preases near,  
It fills each joyous breath  
Till our hearts have lost each doubt and fear,  
For even tyrant death

Can not keep or take the life, the soul,  
The essence of the bloom  
That has formed again, a perfect whole,  
Unharmful by earthly gloom.

So when human flowers droop and fade,  
And human tears fall fast,  
Do we question still why life is made  
To yield to death at last?

Till we ask again if flower and tree  
Still live for spirit sight,  
Have the ones so dear to you and me  
Gone down to endless night?

No; O no! we close our outer eyes  
And watch their shining way  
Till we bless the night with glad surprise,  
The night that brings the day.

As we shut our ears to earthly sound,  
Grow numb to outer touch,  
We can hear and feel them circling 'round,  
And know that still for such

Is the heaven we seek with faith and hope,  
And brush the tears aside,  
For no more weak hands in darkness grope  
When knowledge comes as guide.

While our loving ones in happy throng  
Press through the open door,  
And their joyous voices join in songs  
Of death that's death no more.

[Written for the Golden Gate.]

## The Comforter.

BY EDWARD S. CREAMER.

That shadows fall upon the soul of men,  
Under monotony of suns and stars,  
Cannot gainaid be by philosophy,  
Yet know we they are shadows—nothing real.  
Minds are not made of clay or putty, to  
Be shaped by every trifling circumstance.  
The Builder shaped each vessel for a sea  
Unknown but partly to another one,  
Nor can an accident, or incident,  
Take from each one the freight he gladly bears,  
That from the Father comes to each one born,  
The glorious ingrain heritage of all.  
The spiritual illumination that,  
From the development of the upper brain,  
Is at man's trying hour the Comforter  
That lights him onward to the realms of bliss.

[Written for the Golden Gate.]

## At Rest.

BY GABRIEL M. CECILIA FURLONG (aged 15.)

Near on the mount where the trees grow green  
Resteth his form in the earth serene;  
No earthly cares can now assail him,  
Sadly no more will we bewail him.  
Bow we our spirits to God's decree,  
That loving God that he now can see,  
His soul from the delicate body is freed,  
And he hath an innocent soul's sweet need,  
He has lovingly in his Lord believed,  
He is tenderly by his Lord received;  
May we meet him some day in the heaven above,  
Where Heaven is God, and God is Love.

Onesimus Toole; or, from Shadow to Sunshine.

Continued from First Page.

The three ladies remained chatting for about half an hour until Dr. Maxwell and Mr. Toole joined Mrs. Finchley and Miss O'Shannington, then, after a few polite words of introduction the Baroness said she was about to retire for the night but hoped to renew their acquaintance on the morrow.

"I hope you have a pleasant room," said Mrs. Finchley, "ours are delightful." "Oh yes, thank you," replied the Baroness, but with the air of a person who considered a stateroom a matter of no importance whatever.

About midnight Mrs. Finchley and Miss O'Shannington, who had retired to their berths but were not asleep, were surprised to hear a conversation in French, very excited on one side but very calm on the other. The calm voice was undoubtedly that of the Baroness who was defending her right to occupy a lounge in the ladies drawing room, against the clamorous importunities of the stewardess who insisted that under no consideration were passengers permitted to remain anywhere at night but in their staterooms, unless they promenaded the deck, and in that case, their feet must move silently as the cat, or the other passengers would be made angry and broken of their rest. Despite all vociferations, the Baroness continued to recline on the sofa in the drawing room clad in an elegant, flowing robe of white flannel with a girdle round her waist and a traveling cloak lined with rich fur over the dress; her feet were shod in easy walking boots, and in that costume and in that place she resolved to sleep; her stateroom, she declared, was execrable, illy ventilated and occupied by a woman who insisted on excluding what little air could enter through the window which opened upon a gangway.

Mrs. Finchley at once thought how comfortable the Baroness might be in her room, as one berth and the sofa were both unoccupied; she most graciously offered her the accommodation; having hastily attired herself, she went out to the Baroness, and in her gentlest and most persuasive manner, urged her to accept the third part of her room, but the noble woman though evidently much pleased and even grateful for Mrs. Finchley's kind solicitude, steadily refused; it was a matter of principle with her she said, to hold a position she felt to be right when she had once taken it, and she claimed her occupancy of a lounge in the ladies drawing room hers by right when she was not interfering with the convenience of other passengers; and then (smiling), she really hated being cooped up in staterooms and never slept when traveling except in the costume in which Mrs. Finchley then beheld her.

Mme. Chouffleur-Avel'huile (the stewardess), was enraged and said the Captain should be at once informed. When that officer heard the case much exaggerated by the greatly offended woman, he shrugged his shoulders and replied, "certainement, il ne faut pas," thinking probably that some vulgar, half drunken person had been interfering with the comfort of the ship; but when he met Mrs. Finchley and heard her side of the story on the following morning, his attitude changed immediately, and on being introduced to La Baronne, he was obsequiousness itself. This incident being noised abroad the Baroness became the center of much interest on board, she hated notoriety and avoided it as much as possible without letting people impose upon her, but without absolute rudeness and unkindness, she could not refuse to give information to some earnest minds who approached her on the subject of Spiritualism in which she was greatly interested.

She had also met Mrs. Catsleigh in New York and taken private lessons from her, with which she was measurably pleased. An original thinker, of deep and versatile genius, she never failed to interest all enlightened minds. As a conversationalist she was unusually happy, and was in some respects almost the equal of those great women of France whose salons developed the art of conversation into a science.

One evening in the early part of the voyage, when many of the passengers were sick and the music-room was almost deserted, Lydia O'Shannington sat down to the piano and played exquisitely one of Heine's delicious little nocturnes. The Baroness reclined at a distance seemingly asleep. She had grown to feel very tenderly to the sensitive girl who resembled one of her own nieces, the beautiful Countess Isidora di Padoma, who married at eighteen a distinguished Italian nobleman, and was then residing in Padua, whither the Baroness herself was bound.

As the music floated out upon the evening breeze, carrying healing to the sick, consolation to the sad, hope to the doubting and courage to the faint of heart, the sweet voice of Heloise subdued almost to a whisper, but clear and sweet as a nightingale's trill, sounded through the saloon like a far-off echo of some great prima donna's voice; Ave Maria, piena di grazia, sounded forth in sweetest, most liquid Italian, straight into the Baroness' ear, and then the song ceased.

"What can it be? Who can be singing thus?" inquired the stately lady starting from her seat, a light of pleased amazement illuminating her expressive face.

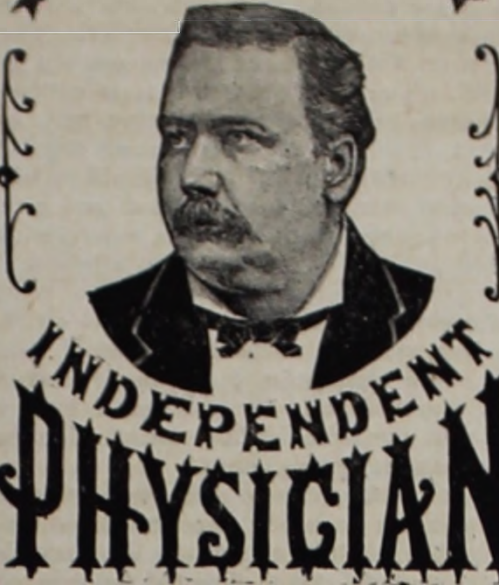
Lydia was in her arms in a moment and the elder and younger lady were united then and there in an embrace of true and fadless friendship. Heloise stood be-

tween them, they both saw her, while above their heads they saw as well as felt the electric shower which from the sphere of Azotiel conveyed to both of them at once the idea which expressed itself spontaneously in these words: "We three have the same guardian and are in the same circle of souls."

To be continued.

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